

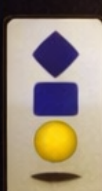


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EZEKIEL REDIK YARBROUGH

Reliquiae Tenebrae – Scriptura Malefica –
Project AngelBook – Volume XII – Part 6
By Ezekiel Redik Yarbrough (DBM
ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

In addition to the deliberate, magical manipulation of foundations, there are other areas of magic relevant to Yesod. Raw, innate psychic ability is a skill that tends to improve the more attention is given to creative visualization, focused meditation (on Tarot cards, for example), dreaming (for example, keeping a dream diary), and divination. Divination is an important technique to practice even if you feel you're terrible at it (and especially if you think it's pointless) because it reinforces the idea that it's permissible to "let go" and intuit meaning in any pattern.

Many people struggle with this, perhaps feeling they will be bogged down in irrationality (alluding to Freud's fear, expressed to Jung, of needing a bulwark against the "black mire of occultism"), when in reality their minds are bogged down by reason and could use a break.

If Yesod is related to perception, then divination is about perceiving something meaningful where others see random patterns. The future isn't in the pattern of the tea leaves; it's in the pattern activated in our minds when the treasure house of images is stimulated. Divination is like giving Yesod free rein to run and chase rabbits. Any divination system can be used, but those that emphasize pure intuition are best (e.g., Tarot, runes, tea leaves, bird flight, wallpaper patterns, smoke—I heard of a Kabbalist who would throw a pillow into the air and perform divination based on the number of foamy bits that came out).

Since Yesod is a kind of etheric reflection of the physical world, an image and precursor to reality, mirrors are an important tool for Yesod magic. Quartz crystals are also used, partly because of the traditional use of crystal balls for divination, but also because quartz crystal and amethyst have a Yesod quality in their own right. The average New Age shop filled with crystals, Tarot cards, silver jewelry (lunar association), perfumes, dreamy music, and all the glitz, glamour, and glitter of a charlatan's nest is like a temple to Yesod.

Mirrors and crystals can be used passively as foci for receptivity, but they can also be used actively for certain types of aethyric magic – there is an interesting book on making and using magic mirrors that builds on the kind of elemental magical work carried out in Malkhut [6] .

Yesod has an important correspondence with the sexual organs. The correspondence occurs in three ways. The first way is that when the Tree of Life is placed over the human body, Yesod is positioned over the genitals. The author of the Zohar is quite explicit about "the remaining limbs of the Microprosopus," to the point where the relevant paragraphs in SL Mathers' translation of the "Holy Lesser Assembly" remain in Latin to avoid offending Victorian sensibilities.

The second association of Yesod with the genitals arises from the union of the Microprosopus and his Wife. This is another recurring theme in Kabbalah, and the symbolism is complex and refers to several distinct ideas, from the relationship between husband and wife to a highly metaphorical view of an internal process in the body of God: for example [29] :

"When the Male is united with the Female, both constitute a complete body, and the entire Universe is in a state of happiness, because all things receive blessing from their perfect body. And this is an Arcanum."

or, referring to the Wife:

“And she is soothed, and received blessing in that place which is called the Holy of Holies below.”

or, referring to the "member":

“And that which flowed down in that place where it is gathered, and which is emitted by that most holy Yesod, Foundation, is entirely white, and then is called Chesed. Hence, Chesed entered the Holy of Holies; as it is written. Psalm 133:3 'Since the Tetragrammaton ordained the blessing, even to eternal life'.”

It is not difficult to read a great deal in paragraphs like this, and there is much more in a similar vein. Suffice it to say that the Microprosopus is generally identified with the sephirah Tipheret, the Bride with the sephirah Malkhut, and the point of connection between them is obviously Yesod.

A third and more abstract association between Yesod and the sexual organs arises because the sexual organs are a mechanism for perpetuating the form of a living organism. To approach the abstract sense of what is happening in sexual reproduction, it is necessary to take an extravagant and seemingly irrelevant detour by asking, "What is a computer program?"

A computer program indisputably begins as an idea: someone decides they want to write a program to do something. Like a story or a song, a program is not a material thing, but it can be written in various ways; A program can be an abstract specification in set-theoretical notation similar to pure mathematics, or a set of recursive functions in lambda calculus, or it could be written in several different high-level languages—Pascal, C, Prolog, LISP, ADA, BASIC, etc. Are they all the same program? A story or novel can be translated into several different languages—French, German, Russian; do we accept each different translation as "the same story"? If I read a Tolstoy novel in English, am I reading the same story as someone reading the same novel in Russian? Many people would say "Yes," even though the text is actually completely different. The same issue arises with music: if I play "Amazing Grace" on a tin whistle and you play it on a harmonica, is it the same melody? Despite the fact that the instruments sound different, many people would say yes. Clearly, we have definitions of identity that go much deeper than the superficial appearances of something.

Computer scientists have grappled with this identity problem. They have tried to show that versions of a program written in two different languages are in some sense functionally identical. This is not trivial because it raises fundamental questions about language (any language) and about meaning, but it is possible in limited cases to produce two seemingly different programs written in different languages and claim that they are identical. Whatever a program is, it appears to exist, like a novel or a song or a story, independently of any particular language.

So what is a program, and where is it? I don't know. We only recognize the existence of programs, stories, or songs when we express them in some way, by writing or singing. Suppose we write a program. We could do it with a pencil. We could punch holes in a piece of paper. We could plant trees in a pattern in a field. We could align magnetic domains. We could etch holes in a sheet of metal with fire. I could tattoo it on my back. We can radically transform it into different forms by running it through other programs designed to transform it from one language to another. This is the same as a novel, which can be written on paper, inscribed on sheets of metal, or cooked into clay

tablets. A novel is obviously not tied to any physical representation either. What about the computer on which the program runs? Well, it could be a conventional one made with electronic chips, etc. ... but there are many types and constructions of computers, and they can all run the same program. You can walk into a computer game store and buy the same computer game to run on several radically different kinds of computers.

It's also quite practical to build computers that don't use electrons—you could use mechanics or fluids or ball bearings—all you need to do is produce something with the functionality of a simple abstract device called a Turing machine, and that's not difficult. So not only is a program not tied to a particular physical representation, but the same goes for the computer itself, and all that's left is two puffs of smoke. On another level, this is crazy; we know that computers are real, they do real things in the real world, and the programs that make them work are obviously real... right?

We could now apply the same kind of scrutiny to living organisms and the mechanism of reproduction. We could take a good look at nucleic acids, enzymes, proteins, and so on, and ask the same kinds of questions. Where is the human being on a strand of DNA? A human being is no more in the chemicals than a program is in its code or a novel is in the printed words: the human form is somehow represented by a pattern, and the chemicals in DNA are just one way of expressing that pattern. Technology exists today to read the pattern in DNA, encode it so that the pattern can be sent over a telephone line, and converted back into DNA at the other end. At one point, the form of a human being was flying over a telephone line.

What I'm suggesting is that if you try to get close to what constitutes a living organism, you end up with another puff of smoke and a handful of chemicals that might as well be ball bearings or marks in clay or the notes of a tin whistle...

The thing (form) that is being perpetuated through sexual reproduction is something quite abstract and immaterial; it is an abstract form preserved and encoded in a particular pattern of chemicals. If I were asked what is more real, the transient collection of chemicals used to encode our genetic information or the abstract form itself, I would answer "the form."

But then, I am a Kabbalist, and I would say that. I really find it amazing that there are no more pure materialists in the world. All the important things seem to exist at the level of puffs of smoke, what the Kabbalists call form. Roger Penrose, one of the most eminent living mathematicians, has this to say [30] :

"I have not kept secret the fact that my sympathies lie strongly with the Platonic view that mathematical truth is absolute, external, and eternal, and not based on man-made criteria; and that mathematical objects have a timeless existence in their own right, not dependent on human society or particular physical objects."

"Aha!" the materialists cry. "At least atoms are real." Well, they are until you start taking them apart with tweezers and end up with a bunch of equations that turn out to be the linguistic expression of the idea. As Einstein said, "The most incomprehensible thing about the world is that it is comprehensible"—that is, capable of being described in some linguistic form.

I'm not trying to convince anyone of the "correctness" of the Kabbalistic viewpoint. What I'm trying to do is show that the process by which form is imprinted on matter (the relationship between Yesod and Malkhut) isn't some arcane Theosophical nonsense; it's

a topic that's alive and well. There are difficult, unresolved philosophical questions about the nature of form and its relationship to matter that have been largely ignored. The closer we get to "real things" (and that certainly includes living organisms), the better the Kabbalistic model is seen (that form precedes manifestation, that there is a well-defined process of formation with the "real world" as the result).

To return to where we left off, the correspondence between the sephira Yesod and the genitals, sexual exchange, is about transferring genetic information. Genetic information is the complete description of an organism's form and function. It is not the bottle, but it is the mold from which bottles will come.

The Illusion of Yesod is security, the kind of security that forms the foundation of our personal existence in the world. On a surface level, our security is built from relationships, a source of income, a place to live, a vocation, personal power and influence, and so on, but at a deeper level, the foundation of personal identity is built on a series of accidents, encounters, and influences that create the illusion of who we are, what we believe, and what we aspire to.

There is a warm, secure feeling of knowing right from wrong, of doing things well, of living a worthwhile life in service to worthwhile causes, of having a uniquely privileged vantage point from which to survive all of life's problems (with all the intolerance and incomprehension of other people that accompanies this inner view). Conversely, there are feelings of despair, depression, loss of identity, and existential terror when a rupture occurs in the illusion and reality reveals itself—what Castaneda calls "the rupture in the world."

The self-perpetuating, glamorous illusion that masquerades as personal identity at the level of Yesod is the most astonishingly difficult thing to change or destroy. It fights with every resource of the personality and will enthusiastically utilize any ally that can help maintain its defenses—religious, political, or scientific ideology; psychological, sociological, metaphysical, and theosophical populism (e.g., Kabbalah); popular law and morality; indeed, any belief that gives it the power to maintain its identity, its quality of being unique, and its integrity. Since this parasite uses religion (and its esoteric branches) to sustain itself, they have little or no power over it and become a major part of the problem.

There are several ways of overcoming this personal demon (Carroll [4] , in an essay on the subject, calls it Choronzon), and the two I know best are the cataclysmic and the abrasive.

The first method involves such an extreme shock that it is impossible to be the same person again, and if one has been sufficiently prepared beforehand, it is possible to use the shock to rebuild oneself.

In some cases, this does not happen. It is observable that many people with very rigid religious beliefs speak openly of having suffered traumatic experiences, and the phenomenon of hysterical conversion among soldiers suffering from shell shock is well known. In some cases, the cataclysmic method is a valid way to achieve initiation, but it can produce severe trauma depending on the person and the nature of the shock.

The other method, the abrasive one, is to banish the demon of self-importance, reducing it to nothing by doing (for example) something for someone for which one

receives no thanks, prize, reward, or recognition. The task must be large enough and unpleasant enough to become a demon in itself, inducing feelings of compulsion (I have to do this), helplessness (I'll never manage it), indignation (What's the point? It's not my problem anyway), rebellion (I won't do it, I won't do it, no more!), further compulsion (I can't give up), self-pity (How did I get myself into this?), weariness (Oh no! Not again!), despair (I can't go on), and finally a kind of submission where the demon lacks the energy to put up any more fight and simply surrenders. Both techniques, the cataclysmic and the abrasive, are legitimate and time-tested tools of initiation.

The Virtue of Yesod is independence, the ability to lay our own foundations, to continually rebuild ourselves, to reject the security of comfortable illusions, and to confront reality without flinching.

The vice of Yesod is sloth. This can be contrasted with the inertia of Malkhut. A stone is inert because it lacks the capacity to change. People, however, can change... and cannot be disturbed. At least, not today. Yesod has a dreamy, illusory, comfortable, and seductive

quality, as on the Island of the Lotus Eaters—how else could we live as if death and personal annihilation only happened to other people? The Klippothic aspect of Yesod occurs when foundations are rotten and disintegrating, and only the superficial appearance remains unchanged—Wilde's Dorian Gray story springs to mind. We also see something like this in traumas where the brain is damaged and the person is dead as far as their social existence is concerned, but the body remains and carries out basic instinctive functions. Organizations are just as prone to this as people.

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(The Sephiroth - Hod & Netzach)

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5

The Sephiroth

This chapter provides a detailed look at each of the ten sephiroth and brings together material from previous chapters.

Hod & Netzach

“Objects contain the possibility of all situations. The possibility of occurring in situations is the form of an object. Form is the possibility of structure.”

Wittgenstein

“Since feeling comes first, whoever pays any attention to the syntax of things will never kiss you completely.”

EE Cummings

The title of the sephirah Hod is sometimes translated as Splendor and sometimes as Glory. The title of the sephirah Netzach is usually translated as Victory, sometimes as Tolerance, and occasionally as Eternity. Although there have been many attempts to explain the titles of this pair of sephiroth, I am not aware of a convincing explanation.

The two sephiroth correspond to the legs, and like the legs, they are normally taken as a pair and not individually. They complement each other, but are no more opposite than force and form are. This pair of sephiroth provides the first example of the polarity of form and force encountered when ascending the lightning bolt from the sephirah Malkhut. Form and force are completely blended together at the level of Hod and Netzach: the aspect of force represented by Netzach is differentiated (an example of form) into a multitude of forces, and the aspect of form represented by Hod acts dynamically (an example of force) synthesizing new forms and structures. Both sephiroth represent the plurality of consciousness at this level, and in older texts they are called "armies" or "hosts." To understand why they are called this, it is necessary to look at an archaic aspect of Kabbalistic symbolism whereby the Tree of Life is a representation of kingship.

One of the titles of Tipheret is Melech, or king. This king is the son of Chokhmah (Abba, the father) and Binah (Aima, the mother), and therefore a son of God who wears the crown of Keter. The kingdom is the sephirah Malkhut, simultaneously queen (Malkah) and consort (Kallah). In his right hand, the king wields the sword of justice

(corresponding to Gevurah), and in his left, the scepter of authority (corresponding to Chesed), and he rules over the armies or hosts (Tzabaot), which are Hod and Netzach.

The use of kingship as a metaphor to convey the meaning of the sephiroth obscures as much as it reveals, but it is an inescapable piece of Kabbalistic symbolism, and the attribution of Hod and Netzach to the "armies" does capture something useful about the nature of consciousness at this level: consciousness is fragmented into countless warring factions, and when there is no righteous king ruling over the realm of the soul (a common situation), then the armies elect a succession of leaders from the ranks, who wear a crooked crown and occupy the throne for as long as it takes to find another claimant. I will have more to say about this.

One psychological interpretation of Hod is that it corresponds to the ability to abstract, to conceptualize, to reason, to communicate, and this level of consciousness arises from the fact that, in order to survive, we have developed a nervous system capable of constructing internal representations of the world.

I can drive around London in a car because I have an internal representation of London's street system. I can diagnose faults in that same car because I have an internal representation of its mechanical and electrical systems and how they might fail. I can type this document without looking at the keyboard because I know where the keys are positioned, and your ability to read what I've typed presupposes a shared understanding of the meaning of the words and what they represent.

Our nervous systems possess an absolutely basic ability to create internal representations from the information we perceive through our senses. It is also an absolutely basic feature of the world that is greater than my nervous system. I may not be able to create exact internal representations of the world, and one of the meanings of the verb "to abstract" is "to slowly remove." This is what the nervous system does: it slowly removes most of what is happening in the world to create a shorthand, abstract representation of reality with all the small, important parts (important to me) highlighted. This is the world in which "I" live: not the "real" world, but an internal representation synthesized by my nervous system.

There has been a great deal of philosophy about this, and it's difficult to think about how our nervous systems might be distorting or even manufacturing reality without a feeling of unease. I am personally reassured by the daily observation that many adults can drive a car on a busy highway at 80 miles per hour.* with reasonable certainty. This suggests that while our synthetic representation of the world is not exact, it is not bad at all.

Abstraction does not end at the point of constructing internal representations of the external world. My nervous system is somewhat content to treat my internal representation of the world as yet another domain upon which it can carry out further abstraction, and the subsequent new world of abstractions as yet another domain, and so on indefinitely, giving rise to the main definition of "abstraction": "to separate by operation of the mind, forming a general concept from the consideration of particular instances." As an example, suppose someone asks me to look at a computer screen and describe what I see. I have no idea what to expect.

"Hmmm... a lot of dots moving randomly... dots of different colors... red, blue, green. Ah, it looks like the dots are grouping together... they're forming circles... all the

dots of each particular color are forming circles, lots of little circles. Now the circles are coming together to form a number... it's 3. Now they're separating and forming another number... it's 15... now 12... 9... 14. They're gone... that was it... 3, 15, 12, 9, 14. Is this some kind of test? Am I supposed to guess the next number in the series? What are the numbers supposed to mean? What was the point of it? Hmmm... the numbers could correspond to letters of the alphabet... let's see. C..O..L..I..N. That's my name!"

The dots on the screen are real—they are discrete, real, and measurable points of light. I could verify the presence of points of light using a photometer. Colors are synthesized in the retina of the eye; different elements in my eye respond to different frequencies of light, giving rise to an internal experience we call "red," "blue," and "green." Colors don't exist in light itself: they exist in my perception of light, created by the eye. Circles don't exist: given the nature of the computer's output on the screen, there are only individual pixels, and it is my nervous system that constructs circles. Numbers don't exist either: it is only because of my particular upbringing (which I share with the person who wrote the computer program) that I am able to distinguish patterns corresponding to abstract numbers in patterns of circles, for example.

'2' in a circle pattern

And once I begin to reason about the meaning of a sequence of numbers, I have left the real world far behind: not only is "number" a complex abstraction, but when I ask a question about the "meaning" of "a sequence of numbers," I am working with an even more "abstract abstraction." My ability to happily juggle letters and numbers and decide that there is an identity between the abstract sequence of numbers "3, 15, 12, 9, 14" and the string of characters "COLIN" is one of those common things that anyone can do. This illustrates how easy it is to become totally detached from the external world and function within an internal world of abstractions that have been separated from anything in the world for so long that they are taken as real without a second thought.

In parallel with our ability to structure perception in an internal world of abstractions, we possess the ability to communicate facts about this internal world. When I say, "The cup is on the table," another person is able to identify, from all the information reaching their senses in the external world, something corresponding to the abstraction "table," something corresponding to the abstraction "cup," and confirm the "on-ness" relationship.

Why are "cup" and "table" abstractions? Aren't they real? They are abstractions because the word "cup" (or "table") doesn't specify a particular cup in the world. When I use the word, I am assuming that the listener already has an internal representation of an abstract object, "cup," and that they can use that abstract representation of a cup to identify a particular object in the context in which my statement was made.

We are not normally aware of this process, and we don't need to be when dealing with simple propositions about real objects in the real world. I think I know what a cup is, and I think you do too. If you don't, then ask someone to show you some.

Life becomes much more complicated when we deal with complex abstractions that are defined purely by convention with other people and have no referent in the real world. What is a "contract," a "treaty," a "loan," "limited liability," a "set," a "function," "marriage," "cheating," "wrongful action," "natural justice," a "sephira," a "religion," "sin," "good," "evil," and so on (and so forth).

We arrive at the convention regarding the definitions of these things using language. In some cases, for example, a mathematical object, The thing is completely and unequivocally defined using language, whereas in other cases (for example: "good," "sin") there are no universally accepted definitions. Life is much more complicated by a widespread lack of awareness that these internal abstractions are Internal. It is common to find people projecting internal abstractions onto the world as if it were an intrinsic part of the fabric of existence, and as objectively real as the particular cup and the particular table I referred to earlier. Marriage is no longer a contract between a man and a woman; it is a state made in heaven. What is heaven? God knows. And what is God? Bring out definitions and let's have a discussion—that is how those questions are answered.

A third element that goes along with abstraction and language to complete the essence of the sephira Hod is reason, and the formal product of reason, logic. Reason is the ability to articulate and justify our beliefs about the world using a foundation of generally accepted facts and a generally accepted technique for combining facts to infer valid conclusions.

If reason is considered one of the many possible processes for establishing what is true about the world we live in, for determining which models of reality are valid and which are not, then it has been phenomenally successful. At its height were those who saw reason as the most divine faculty, the faculty in humanity most like God, and that legacy is still with us—the words "unreasonable" and "irrational" are commonly used to attack and denigrate someone who doesn't articulate (or can't articulate) what they do or why they do it.

Of course, there is no "reason" why we should articulate or justify anything, even to ourselves, but the reasoning machine within us demands an "explanation" for every action. This is a characteristic of reason—it is an obsessive mode of consciousness. Another characteristic of reason is that it operates on the "garbage-in, garbage-out" principle: if the basis of given propositions that a person uses to reason is garbage, then so are the conclusions—bear witness to the fact that two thousand years of Christian theology have managed to use dialectical principles inherited from Aristotle.

The sephira Hod in the Pillar of Form represents the active synthesis of abstract forms in consciousness, and abstraction, language, and reason are prime examples. In contrast, the sephira Netzach in the Pillar of Strength represents affective states of consciousness that influence how we act and react: this is variously designated as needs, desires, impulses, feelings, moods, and emotions.

It is difficult to write about affective states, to be clear about the distinction between a need and a desire on the one hand, or a feeling or a mood on the other. I find it particularly difficult because the essence of sadness is being sad, the essence of excitement is feeling From excitement, the essence of desire is the painful, lustful, overflowing feeling of desire, and being too precise about defining feelings is in the nature of Hod, not Netzach.

These things are incommunicable. They can be produced in another person, but they cannot be communicated. It is possible to be cynical and abstract and precise about the sephira Hod because an abstract and clinical precision captures that aspect of consciousness perfectly, but when attempting to communicate anything about Netzach, one is tempted to try to communicate the feelings themselves, a task more appropriate

for a poet or a musician, an actor or a dancer. Please accept this unfortunate limitation in what follows, a limitation not necessarily present when Kabbalah is learned firsthand from someone.

Netzach is in the Pillar of Force, but by the time Netzach reaches the Lightning, it has already passed through Binah and Gevurah in the Pillar of Form, and thus represents a force conditioned and limited by form; When we talk about Netzach, we're talking about the different ways in which force can be shaped and directed, like toothpaste being pressed out of the tube. The toothpaste we're talking about is something I'll call "life force" or "life energy." As a rule, when I have a lot of it, I feel good and full of vitality, and when I don't have much, I feel bad, tired, and vulnerable.

To continue the somewhat phallic toothpaste metaphor, the magnitude of the pressure in the tube corresponds to my vitality; the direction in which the toothpaste comes out corresponds to a need or a desire; and the shape of the nozzle corresponds to a feeling. The three factors—pressure, direction, and nozzle—determine how the toothpaste comes out; that is, we could say there are three factors giving shape to the toothpaste (or life energy).

It may seem sloppy and unnecessarily metaphysical to imply that all needs, desires, and feelings are merely manifestations of something more basic, some "unconditioned force," but Kabbalah is primarily a tool for exploring inner states, and there are inner states (certainly in my experience) where this force is experienced directly with much less differentiation, hence the need for clumsy metaphors involving toothpaste.

Psychology textbooks define a need as an internal state that results in directed behavior, and they discuss needs such as thirst, hunger, sex, stimulation, proximity seeking, curiosity, and more. These are interesting, but for virtually everyone, such basic, inherent needs are in nature "given" and don't provide much individual insight into the question, "Why do I behave differently from other people?" or "Should I change my behavior?" or, more interestingly, "To what extent do I influence (or can I influence) my behavior?" In addition to inherent needs, it's also helpful to look at needs that have been acquired (that is, learned), and for convenience, I'll call them "wants" because people are usually conscious of "wanting" something specific.

To give a few examples, a person might want:

- buy a chocolate bar
- go to the bathroom
- to have a better car
- to have sex with someone
- live forever
- to be thinner (more muscular, taller, whiter, more brown-haired...)
- read a book
- gain social recognition in a particular group
- to win in sports
- go shopping
- go to bed

Not only are these "wants" the kind of thing many people want, but these "wants" can occur concurrently in the same person. Some desires may have been simmering on a back burner for years, but there may be an astonishing number of pots and pans

waiting their turn in the oven. The average person's consciousness races around the kitchen like a frantic fast-food cook, stirring this dish, pouring that one, putting a pot in the oven for a couple of minutes, only to take it out and put something else in, throwing whole meals in the trash only to empty them into pots a couple of minutes later. The choice of which pot ends up on the hot plate depends heavily on mood and accidents.

Some people may plan their lives like military campaigns, but many do not. Many people have far more desires than hours in the day to fulfill them, and those that are satisfied on any given day are more a result of accident than design. Careers are abandoned (along with status and security) in a moment of sexual infatuation; the desire to eat battles the desire to be thin; the writer retreats to the countryside to write the great novel and does everything but write; the manager desperately tries to finish an urgent report but finds himself daydreaming about a car he saw in the parking lot; the student abandons an important essay on the impulse to go out with friends.

A thread of energy is randomly repeated by an arbitrary list of needs and desires to produce the jumbled complexity of the average person. Each activity is quickly replaced by another as the person attempts to reconcile all their wants and impulses. Unfortunately, there is no requirement that the desires must be internally consistent or complementary; some desires may be in direct opposition, such as the desire to smoke and the desire to quit.

Each desire can be treated as a distinct mode of consciousness—I may eat a trendy meal one day and thoroughly enjoy it, while the next day I may look in the mirror and swear never to touch pizza again. It's as if two separate beings inhabit my body, one who loves pizza and one who longs to be thin, each making plans independently of the other. Only the magical glow of continuous memory sustains the illusion that I am a single person.⁽¹⁾

When I dispassionately observe my own desires, I can conclude that there is a host or army within me, a tumult of artificial elements with souls individually infused with enough of my energy to bring a particular desire to fruition. I cope with the semi-chaotic outcome of popular rule using the traditional remedy: public relations.

I piece together internal press releases (various rationalizations and justifications) to convince myself, and others if necessary, that the disaster was due to external circumstances beyond my control (I didn't have time last night), the fault of other people (you made me angry), or unavoidable (I had no choice, there was no alternative). In cases where even my public relations fail, I build a shrine to the gods of Guilt and make small offerings of sorrow and regret over the years.

This is normal conscience for most people. It is a kind of insanity. Every day, new desires are kicked in in response to media hype or peer pressure, and old desires compete with each other in a zero-sum game. Desires race back and forth on the stage of consciousness like actors in the final scenes of Julius Caesar—alarms and excursions, bodies filling the stage, trumpets and battle cries in the winds, Brutus falls on his sword, Antony claims the field—perhaps this is why the sephira is called Victory!

Having said this, I should point out that it is not craving or desires or impulses that create insanity—Kabbalah does not place the value of judgment on desire that Buddhism does (that desire is the cause of suffering, and therefore something to be overcome). Insanity arises from the law of the masses, the bizarre internal processes of

justification, rationalization, and blame, and from the identification of the Self with the outcome. I will return to this when I discuss the sephirah Tipheret, since the misidentification of the Self with an arbitrary mass is a key element in the discussion of Tipheret.

It is worth noting that the idea of the human mind as a collectivity is increasingly prevalent in the orthodox scientific position. This arises from a large number of separate lines of inquiry. Researchers working in artificial intelligence find this an appealing model, and this view has been articulated by Marvin Minsky, one of the most influential pioneers in the field, in his *Society of Mind*. Leading cognitive scientist Daniel Dennett also describes this idea in *Consciousness Explained*. [9] In this work, he names the model of consciousness of "varied preliminary schemes" and contrasts it with the popular view, which he calls the "Cartesian Theater" model. Studies of brain lesions have provided detailed evidence of the many bizarre ways in which cognition can be affected by organic defects, and Oliver Sacks provides popular and poignant observations from various case histories in ** The Man Who Mistook His Wife for a Hat** [37]. Finally, detailed evidence from a wealth of neuropsychological studies using modern scanning equipment is providing precise maps not only of the localization of brain functions but also of many of the modular interrelationships.

Netzach also corresponds to our feelings, emotions, and moods, because this background of "psychological climate" strongly conditions the way we think and act. Regardless of what I am doing, my energy will manifest itself differently when I am happy than when I am not. Sometimes moods and emotions are caused by a specific event, and sometimes they are not: anxiety and depression without reason are quite common, and happiness without reason may be less common but it does happen.

There are hundreds of words for different moods and feelings, but many seem to refer to varying degrees of intensity of the same thing, or the same feeling in different contexts, and the number of distinct internal dimensions of feelings seems to be small. Depression, misery, sadness, happiness, enjoyment, liking, rapture, and ecstasy all seem to lie on the same axis, as do aversion, hatred, disgust, affection, and charm. It is an interesting exercise to identify the genuinely qualitatively different feelings you can actually experience by evoking such a feeling. I have tried the experiment with a number of people, and you will probably find that there are fewer than 10 distinct feelings.

The most immediate and personal correspondences for Hod and Netzach are the psychological correspondences: the rational, abstract, intellectual, and communicative on the one hand, and the emotional, emotive, intuitive, aesthetic, and non-rational on the other. The planetary and elemental correspondences reflect this: Hod corresponds to Kokab or Mercury, and the element of Air, while Netzach corresponds to Nogah or Venus, and the element of Water.

Hod's Virtue is honesty or truth, and its Vice is dishonesty or lying. One of the consequences of being able to create abstract representations of reality and communicate some aspect of it to another person is that it is possible to misrepresent reality, or to put it bluntly, to lie.

The Illusion of Hod is order, in the sense of trying to impose one's sense of order on the world. This is very noticeable in some people—whenever something happens, they

will immediately categorize it and declare with great authority, "It's just another example of XYZ." A surprising number of people who claim to be rational will proclaim, "There are no things like (ghosts, telepathy, free lunches, UFOs)" without having examined the evidence one way or another. They are probably right, and I have no personal stake in either, but it is not difficult to distinguish between someone who carefully weighs the pros and cons in an argument and clearly admits uncertainty and someone with a firm, orderly conviction that "this is the way the world is."

The illusion of order occurs because people confuse their internal representation of the world with the world itself, and whenever confronted with something from the real world, they will try to fit it into their internal representation in a way that avoids rearranging anything.

The illusion of order (that everything in the world can be neatly categorized) is closely related to Hod's Klippot, which is rigidity, or rigid order. As children, we begin with an open view of the world, and by the time we reach our late teens or early twenties, this view has become somewhat solid, like cold porridge—few minds are more filled with certainties than that of an eighteen-year-old.

A good critical education sometimes has the effect of stirring the porridge into lumpy gruel, but it gradually begins to settle again (unless the heavy hand of fate stirs it), and by middle age, many people have an inflexible view of the world. It is generally recognized, particularly in the sciences, that a deeply ingrained sense of "the way things are" is the greatest obstacle to progress. This is why computer geniuses are portrayed as alienated teenagers—it is symbolic of the need for intense adaptability in one of the most complex and fastest-changing areas of technology.

If you hear some kids listening to music and find yourself thinking, "I don't know what they're getting out of that noise!", then it's happening to you too. If you find yourself looking back to a time when everything was so much better than it is today and declaring, "Nostalgia isn't what it used to be," then you know things have settled down pretty hard and stiff. Rigid order isn't just having a fixed view of "the way the world is"; it's also losing the ability to change, becoming frozen in a particular view of things, like a fly in amber.

The Vision of Hod is the Vision of Splendor. There is regularity and order in the world—it is not all an illusion—and when someone is able to appreciate the natural order in its abstract sense, through mathematics, for example, it can lead to a genuinely religious experience, even ecstasy. The 13th-century Kabbalist Abraham Abulafia developed a rigorous system of Hebrew letter mysticism based on the letters of the Hebrew alphabet, their symbolic meanings, and their abstract relationships when permuted into different "names of God." Many hours of intense concentration were spent combining letters according to complex rules that generated highly abstract meanings and vistas that led to ecstatic experiences.

The same sense of awe can come from mathematics and science—the facts that gravitational dynamics in three dimensions is geometry in four dimensions, that plants live in fractals, that primes are the basis for all other numbers; These simple views are merely a path toward an intense vision of splendor made visible by the eye of the rational intellect.

Netzach's Virtue is generosity, and his Vice is selfishness. Both Virtue and Vice are

attitudes toward things-that-are-not-me, specifically, other people and living creatures.

If I were surrounded by a hundred square miles of empty desert, then my attitude toward other living things would not matter, but I am not, and nothing I do is without consequence: my own needs, desires, and feelings invariably have an effect on people, animals, and plants—all who want to live and have some level of needs, desires, and feelings as well. Selfishness taken to an extreme is a denial of life because it denies freedom and life to anything that stands in its way. Selfishness is the principle that my needs come first. Netzach resides in the Pillar of Strength and is an expression of life energy; therefore, denying life is a perversion of the strength symbolized by Netzach, hence the attribution of selfishness to Vice.

Netzach's Vision is the Vision of Triumphant Beauty. While the Vision of Splendor corresponding to Hod is a vision of complex abstract relationships, symmetry, and mathematical elegance, the Vision of Triumphant Beauty is purely aesthetic and firmly grounded in the real world of textures, smells, sounds, and colors—a fitting correspondence to Venus, the goddess of sensual beauty.

Suppose two homebuyers go to look at a house. The first is interested in the number of rooms, the size of the garage, the house's location relative to local amenities, the price, the square footage of the lot, and whether the windows are double-glazed. The second person likes the decor in the foyer, the color of the bathroom, the wisteria plant in the garden, the cherry tree, the curved shape of the stairs, and the sloping ceiling in one of the bedrooms. Both like the house, but the first person likes several abstract properties associated with the house, while the second likes the house itself. Suppose the same two people buy the house and decide to perform ritual magic. The first person wants white robes because white is the color of the powers of light and life. The second person wants a green velvet robe because it feels and looks good. The first person reads stacks of books on how to perform a ritual, while the second person sits under the cherry tree in the garden and does whatever feels right in the moment.

The first person has continued to choose based on an abstract notion of what is right, while the second chooses based on what feels good. Both are guided by an internal sense of "rightness," but in the first case it is based on abstract criteria, while in the second it is based on a personal notion of aesthetic beauty.

The Vision of Triumphant Beauty has a compelling power. It is pre-articulated and inherently uncritical, and at the same time immensely biased. A person under its control will pronounce judgment on another person's taste in art, literature, clothing, music, decoration, or anything else, and will do so with such profound self-awareness that it is possible to believe that good taste is ordained in heaven. This person will scoff at those who surround themselves with rules, regulations, principles, and analysis—the "syntax of things," as E.E. Cummings puts it—and instead exhibit a whimsical spontaneity, a penetrating (or so they believe) intuition, and a free spirit in tune with the ebb and flow of life.

There are those who may complain about their impressive arrogance, fickleness, unreliability, and their constant stream of biased and unquestionable opinions dispensed with magisterial authority, but those who complain are (clearly) anal-lice-pickers and don't count. For a full immersion in the nightmare of a purely aesthetic vision, one should read Oscar Wilde's **The Picture of Dorian Gray **.

Netzach's illusion is projection. We all tend to perceive feelings and characteristics in other people that we find in ourselves, and when we guess correctly, it's called "empathy" or "intuition." When we guess incorrectly, it's called "projection" because we are wrongly attributing our own feelings, needs, emotions, or desires to another person and interpreting their behavior accordingly. It's as if we are "projecting" our own feelings onto the world like a film projector.

Some level of projection is unavoidable, and the best measure can be balanced by a critical awareness that it can occur. However, projection is insidious. Projection usually "feels good," and the strength of the feeling associated with a projection can easily overwhelm any intellectual awareness.

One of the most pervasive forms of projection accompanies sexual desire. Why do I find one person sexually attractive and not another? Why do I find certain characteristics in one person sexually attractive but not others? In my own case, I discovered that when I put together all the characteristics I find most attractive in a person, a consistent image of an "ideal person" emerged, and every person I've ever considered as a potential sexual partner was instantly compared to this model. In fact, there was more than one model, more than one ideal, but the number was limited, and each model was very clearly defined, and, more importantly, each model was internal. My sexual feelings (and generally many other feelings) about a person were based on a seemingly arbitrary internal model.

This was crazy. I found that my sexual feelings about a person would change depending on how they dressed or behaved, or how well they "fit the ideal." It became obvious that what I was in love with didn't exist outside of myself, and I was trying to find this ideal in everyone else. Each of these "models" was a living aspect of myself that I had chosen not to consider as "me," and in compensation, I spent much of my time trying to find people who would bring these parts to life, like a director auditioning actors for a role in a new play. If a person previously identified as ideal fails to meet my notion of how they should ideally be behaving, then I would project a flaw onto them: there was something wrong with them ! Truly insane.

The psychologist C.G. Jung recognized this phenomenon and gave these idealized and projected components of our psyche the title "archetypes." Jung identified several archetypes, and it is worth mentioning the major and most influential ones: since they can generally be found in cases of projection.

The Anima is the ideal feminine archetype. She is part genetic, part cultural, a figure molded by fashion and advertising, an unconscious composite of woman in the abstract. The Anima is common in men, where she can appear with firm power in dreams and fantasies, a projection brought to life by the not inconsiderable power of the male sexual drive. She can be meek and submissive, seductive and alluring, adventurous and dangerous, a cheap whore or an unattainable goddess. There is no "standard anima," but there are many recognizable patterns that have a powerful influence on particular men. The material of male sexual fantasies (found on magazine covers, for example) is astonishingly predictable, clichéd, and unimaginative, and contains a limited number of stereotypical views of women that are as close to the "lowest common denominator anima" as one can find.

The Animus is the ideal male archetype, and much of what is true about the Anima

is true about the Animus. There are differences; The predominant quality in the Anima is its appearance and behavior, while the predominant quality in the Animus is social power and competence. In the interest of sexual equality, it is worth mentioning that the material of female fantasies is also astonishingly predictable, clichéd, and unimaginative, and contains a limited number of stereotypical views of men that are about as close to a "lowest common denominator animus" as one can find.

The Shadow is the projection of the "not-self" and contains forbidden or repressed desires and impulses. In many men, the Anima is repressed, and in many women, the Animus is repressed, and thus both form a component of the Shadow. However, the majority of the Shadow is composed of forbidden impulses, and the Shadow forms a personification of evil. Much of what is considered evil is socially defined, and the communal personification of evil as an external force working against humanity (such as Satan) is very common.

The persona is the mask a person wears as a member of a community where a large proportion of their behavior is defined by a role such as doctor, teacher, administrator, accountant, lawyer, and so on. Projection occurs in two ways: first, someone may be used to conform to a role in a particularly rigid or stereotypical way, thus suffering a loss of individuality and likely developing a degree of prejudice or misplaced confidence. Second, many people identify with a role to the point that they carry that role into every aspect of their private life. This "projection itself" is a form of identification—see the section on Tipheret.

The archetype of the Self at the level of Hod and Netzach is usually projected as an ideal form of person: that is, someone will believe that he or she is highly imperfect, but it is possible to attain an ideal state of being in which this same person is kind, charming, wise, merciful, compassionate, in harmony with the Absolute, and a "grab and mix" of other sanctifying attributes. This projection of perfection will be fitted onto a living or dead person, who becomes a hero, heroine, guru, or teacher, with disgustingly exaggerated abilities.

This projection can also be fitted to a vision of "myself made perfect." The projected vision of "myself made perfect" is common (almost universal) among those who seek "spiritual development," "esoteric training," and other forms of self-development, and in almost all cases, it is based on an abstract ideal. The person afflicted with this condition will likely insist that the human ideal has actually existed in certain rare individuals (usually long-dead saints and gurus, or someone living a great distance away), and that this is the kind of person he or she wishes to be.

It should be comical, but it isn't. There is more to say about this, and it will be continued until the section on Tipheret.

The Klippot, or shell, of Netzach is habit and routine. When behavior, with all its potential for new experiences and new ways of doing things, becomes stuck in patterns that are repeated over and over, then the life energy, the force aspect of Netzach, is pushed aside, and what remains is the dead, empty shell of behavior. Just as the Klippot of Hod is rigid order, the petrification of one's internal representation of reality, so the Klippot of Netzach is the petrification of behavior.

The God Names of Hod and Netzach are Elohim Tzabaoth and Jehovah Tzabaoth respectively, meaning "God of Hosts," but in each case a different word is used for

"God." The name "Elohim" is associated with the three sephiroth in the Pillar of Form and represents a feminine tendency (metaphorically speaking) in that aspect of God.(2)

The Archangels are Raphael and Haniel. The Archangel of Hod is sometimes given as Michael, but many authors prefer Raphael (Medicine of God) because of Mercury's association with medicine and healing. Furthermore, Michael has perfectly good reasons for residing in Tipheret, since his name is generally interpreted as "he who is like God," and Tipheret is a reflection of Keter.

This sort of thing can generate a surprising amount of heated debate when Kabbalists get together. For those wondering how far back the discussion goes, Robert Fludd (1574-1607) voted for Raphael, while two hundred years later Francis Barrett, author of **The Magus**, preferred Michael. The co-founder of the Golden Dawn, S.L. Mathers, went for both depending on which text one reads.

Kabbalah is not an orderly subject, and those who want to impose too much order on it are falling into the illusion of... I leave this as an exercise for the reader.

The Angelic Orders of the two sephiroth are the Beni Elohim, meaning Children of the Gods, and the Elohim, sometimes translated as "Gods and Goddesses." There is no hint of polytheism here—the names reflect the idea of "Armies" and the plurality of consciousness.

The triad of the sephiroth Yesod, Hod, and Netzach comprises the triad of "normal consciousness," as we normally experience it in ourselves and in most people most of the time. This level of consciousness is intensely magical: try to move away from it for any length of time, and you will discover the power of the force and form that sustain it.

It is no exaggeration to say that many people are completely unable to leave this state, even when they want to, even when they desperately try. The sephirah Tipheret represents a state of being that releases the energy of "normal consciousness" and is the subject of the next section.

* Approximately one hundred and thirty kilometers per hour – Translator's Note
(Return)

(1) If memory gaps were to occur, one could quickly conclude that separate personalities are present. Something of this nature occurs in trance, possession, and semi-mystical states. (Return)

(2) The elucidation of the Names of God can become phenomenally complex and obscure, with long excursions into gematria and textual analysis of the Pentateuch, and this is a situation I chose to avoid. (Return)

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5

The Sephiroth

This chapter provides a detailed look at each of the ten sephiroth and brings together material from previous chapters.

Hod & Netzach

“Objects contain the possibility of all situations. The possibility of occurring in situations is the form of an object. Form is the possibility of structure.”

Wittgenstein

“Since feeling comes first, whoever pays any attention to the syntax of things will never kiss you completely.”

EE Cummings

The title of the sephirah Hod is sometimes translated as Splendor and sometimes as Glory. The title of the sephirah Netzach is usually translated as Victory, sometimes as Tolerance, and occasionally as Eternity. Although there have been many attempts to explain the titles of this pair of sephiroth, I am not aware of a convincing explanation.

The two sephiroth correspond to the legs, and like the legs, they are normally taken as a pair and not individually. They complement each other, but are no more opposite than force and form are. This pair of sephiroth provides the first example of the polarity of form and force encountered when ascending the lightning bolt from the sephirah Malkhut. Form and force are completely blended together at the level of Hod and Netzach: the aspect of force represented by Netzach is differentiated (an example of

form) into a multitude of forces, and the aspect of form represented by Hod acts dynamically (an example of force) synthesizing new forms and structures. Both sephiroth represent the plurality of consciousness at this level, and in older texts they are called "armies" or "hosts." To understand why they are called this, it is necessary to look at an archaic aspect of Kabbalistic symbolism whereby the Tree of Life is a representation of kingship.

One of the titles of Tipheret is Melech, or king. This king is the son of Chokhmah (Abba, the father) and Binah (Aima, the mother), and therefore a son of God who wears the crown of Keter. The kingdom is the sephirah Malkhut, simultaneously queen (Malkah) and consort (Kallah). In his right hand, the king wields the sword of justice (corresponding to Gevurah), and in his left, the scepter of authority (corresponding to Chesed), and he rules over the armies or hosts (Tzabaot), which are Hod and Netzach.

The use of kingship as a metaphor to convey the meaning of the sephiroth obscures as much as it reveals, but it is an inescapable piece of Kabbalistic symbolism, and the attribution of Hod and Netzach to the "armies" does capture something useful about the nature of consciousness at this level: consciousness is fragmented into countless warring factions, and when there is no righteous king ruling over the realm of the soul (a common situation), then the armies elect a succession of leaders from the ranks, who wear a crooked crown and occupy the throne for as long as it takes to find another claimant. I will have more to say about this.

One psychological interpretation of Hod is that it corresponds to the ability to abstract, to conceptualize, to reason, to communicate, and this level of consciousness arises from the fact that, in order to survive, we have developed a nervous system capable of constructing internal representations of the world.

I can drive around London in a car because I have an internal representation of London's street system. I can diagnose faults in that same car because I have an internal representation of its mechanical and electrical systems and how they might fail. I can type this document without looking at the keyboard because I know where the keys are positioned, and your ability to read what I've typed presupposes a shared understanding of the meaning of the words and what they represent.

Our nervous systems possess an absolutely basic ability to create internal representations from the information we perceive through our senses. It is also an absolutely basic feature of the world that is greater than my nervous system. I may not be able to create exact internal representations of the world, and one of the meanings of the verb "to abstract" is "to slowly remove." This is what the nervous system does: it slowly removes most of what is happening in the world to create a shorthand, abstract representation of reality with all the small, important parts (important to me) highlighted. This is the world in which "I" live: not the "real" world, but an internal representation synthesized by my nervous system.

There has been a great deal of philosophy about this, and it's difficult to think about how our nervous systems might be distorting or even manufacturing reality without a feeling of unease. I am personally reassured by the daily observation that many adults can drive a car on a busy highway at 80 miles per hour.* with reasonable certainty. This suggests that while our synthetic representation of the world is not exact, it is not bad at all.

Abstraction does not end at the point of constructing internal representations of the external world. My nervous system is somewhat content to treat my internal representation of the world as yet another domain upon which it can carry out further abstraction, and the subsequent new world of abstractions as yet another domain, and so on indefinitely, giving rise to the main definition of "abstraction": "to separate by operation of the mind, forming a general concept from the consideration of particular instances." As an example, suppose someone asks me to look at a computer screen and describe what I see. I have no idea what to expect.

"Hmmm... a lot of dots moving randomly... dots of different colors... red, blue, green. Ah, it looks like the dots are grouping together... they're forming circles... all the dots of each particular color are forming circles, lots of little circles. Now the circles are coming together to form a number... it's 3. Now they're separating and forming another number... it's 15... now 12... 9... 14. They're gone... that was it... 3, 15, 12, 9, 14. Is this some kind of test? Am I supposed to guess the next number in the series? What are the numbers supposed to mean? What was the point of it? Hmmm... the numbers could correspond to letters of the alphabet... let's see. C..O..L..I..N. That's my name!"

The dots on the screen are real—they are discrete, real, and measurable points of light. I could verify the presence of points of light using a photometer. Colors are synthesized in the retina of the eye; different elements in my eye respond to different frequencies of light, giving rise to an internal experience we call "red," "blue," and "green." Colors don't exist in light itself: they exist in my perception of light, created by the eye. Circles don't exist: given the nature of the computer's output on the screen, there are only individual pixels, and it is my nervous system that constructs circles. Numbers don't exist either: it is only because of my particular upbringing (which I share with the person who wrote the computer program) that I am able to distinguish patterns corresponding to abstract numbers in patterns of circles, for example.

'2' in a circle pattern

And once I begin to reason about the meaning of a sequence of numbers, I have left the real world far behind: not only is "number" a complex abstraction, but when I ask a question about the "meaning" of "a sequence of numbers," I am working with an even more "abstract abstraction." My ability to happily juggle letters and numbers and decide that there is an identity between the abstract sequence of numbers "3, 15, 12, 9, 14" and the string of characters "COLIN" is one of those common things that anyone can do. This illustrates how easy it is to become totally detached from the external world and function within an internal world of abstractions that have been separated from anything in the world for so long that they are taken as real without a second thought.

In parallel with our ability to structure perception in an internal world of abstractions, we possess the ability to communicate facts about this internal world. When I say, "The cup is on the table," another person is able to identify, from all the information reaching their senses in the external world, something corresponding to the abstraction "table," something corresponding to the abstraction "cup," and confirm the "on-ness" relationship.

Why are "cup" and "table" abstractions? Aren't they real? They are abstractions because the word "cup" (or "table") doesn't specify a particular cup in the world. When I use the word, I am assuming that the listener already has an internal representation of

an abstract object, "cup," and that they can use that abstract representation of a cup to identify a particular object in the context in which my statement was made.

We are not normally aware of this process, and we don't need to be when dealing with simple propositions about real objects in the real world. I think I know what a cup is, and I think you do too. If you don't, then ask someone to show you some.

Life becomes much more complicated when we deal with complex abstractions that are defined purely by convention with other people and have no referent in the real world. What is a "contract," a "treaty," a "loan," "limited liability," a "set," a "function," "marriage," "cheating," "wrongful action," "natural justice," a "sephira," a "religion," "sin," "good," "evil," and so on (and so forth).

We arrive at the convention regarding the definitions of these things using language. In some cases, for example, a mathematical object, The thing is completely and unequivocally defined using language, whereas in other cases (for example: "good," "sin") there are no universally accepted definitions. Life is much more complicated by a widespread lack of awareness that these internal abstractions are internal. It is common to find people projecting internal abstractions onto the world as if it were an intrinsic part of the fabric of existence, and as objectively real as the particular cup and the particular table I referred to earlier. Marriage is no longer a contract between a man and a woman; it is a state made in heaven. What is heaven? God knows. And what is God? Bring out definitions and let's have a discussion—that is how those questions are answered.

A third element that goes along with abstraction and language to complete the essence of the sephira Hod is reason, and the formal product of reason, logic. Reason is the ability to articulate and justify our beliefs about the world using a foundation of generally accepted facts and a generally accepted technique for combining facts to infer valid conclusions.

If reason is considered one of the many possible processes for establishing what is true about the world we live in, for determining which models of reality are valid and which are not, then it has been phenomenally successful. At its height were those who saw reason as the most divine faculty, the faculty in humanity most like God, and that legacy is still with us—the words "unreasonable" and "irrational" are commonly used to attack and denigrate someone who doesn't articulate (or can't articulate) what they do or why they do it.

Of course, there is no "reason" why we should articulate or justify anything, even to ourselves, but the reasoning machine within us demands an "explanation" for every action. This is a characteristic of reason—it is an obsessive mode of consciousness. Another characteristic of reason is that it operates on the "garbage-in, garbage-out" principle: if the basis of given propositions that a person uses to reason is garbage, then so are the conclusions—bear witness to the fact that two thousand years of Christian theology have managed to use dialectical principles inherited from Aristotle.

The sephira Hod in the Pillar of Form represents the active synthesis of abstract forms in consciousness, and abstraction, language, and reason are prime examples. In contrast, the sephira Netzach in the Pillar of Strength represents affective states of consciousness that influence how we act and react: this is variously designated as needs, desires, impulses, feelings, moods, and emotions.

It is difficult to write about affective states, to be clear about the distinction between

a need and a desire on the one hand, or a feeling or a mood on the other. I find it particularly difficult because the essence of sadness is being sad, the essence of excitement is feeling. From excitement, the essence of desire is the painful, lustful, overflowing feeling of desire, and being too precise about defining feelings is in the nature of Hod, not Netzach.

These things are incommunicable. They can be produced in another person, but they cannot be communicated. It is possible to be cynical and abstract and precise about the sephira Hod because an abstract and clinical precision captures that aspect of consciousness perfectly, but when attempting to communicate anything about Netzach, one is tempted to try to communicate the feelings themselves, a task more appropriate for a poet or a musician, an actor or a dancer. Please accept this unfortunate limitation in what follows, a limitation not necessarily present when Kabbalah is learned firsthand from someone.

Netzach is in the Pillar of Force, but by the time Netzach reaches the Lightning, it has already passed through Binah and Gevurah in the Pillar of Form, and thus represents a force conditioned and limited by form; When we talk about Netzach, we're talking about the different ways in which force can be shaped and directed, like toothpaste being pressed out of the tube. The toothpaste we're talking about is something I'll call "life force" or "life energy." As a rule, when I have a lot of it, I feel good and full of vitality, and when I don't have much, I feel bad, tired, and vulnerable.

To continue the somewhat phallic toothpaste metaphor, the magnitude of the pressure in the tube corresponds to my vitality; the direction in which the toothpaste comes out corresponds to a need or a desire; and the shape of the nozzle corresponds to a feeling. The three factors—pressure, direction, and nozzle—determine how the toothpaste comes out; that is, we could say there are three factors giving shape to the toothpaste (or life energy).

It may seem sloppy and unnecessarily metaphysical to imply that all needs, desires, and feelings are merely manifestations of something more basic, some "unconditioned force," but Kabbalah is primarily a tool for exploring inner states, and there are inner states (certainly in my experience) where this force is experienced directly with much less differentiation, hence the need for clumsy metaphors involving toothpaste.

Psychology textbooks define a need as an internal state that results in directed behavior, and they discuss needs such as thirst, hunger, sex, stimulation, proximity seeking, curiosity, and more. These are interesting, but for virtually everyone, such basic, inherent needs are in nature "given" and don't provide much individual insight into the question, "Why do I behave differently from other people?" or "Should I change my behavior?" or, more interestingly, "To what extent do I influence (or can I influence) my behavior?" In addition to inherent needs, it's also helpful to look at needs that have been acquired (that is, learned), and for convenience, I'll call them "wants" because people are usually conscious of "wanting" something specific.

To give a few examples, a person might want:

- buy a chocolate bar
- go to the bathroom
- to have a better car
- to have sex with someone

live forever
to be thinner (more muscular, taller, whiter, more brown-haired...)
read a book
gain social recognition in a particular group
to win in sports
go shopping
go to bed

Not only are these "wants" the kind of thing many people want, but these "wants" can occur concurrently in the same person. Some desires may have been simmering on a back burner for years, but there may be an astonishing number of pots and pans waiting their turn in the oven. The average person's consciousness races around the kitchen like a frantic fast-food cook, stirring this dish, pouring that one, putting a pot in the oven for a couple of minutes, only to take it out and put something else in, throwing whole meals in the trash only to empty them into pots a couple of minutes later. The choice of which pot ends up on the hot plate depends heavily on mood and accidents.

Some people may plan their lives like military campaigns, but many do not. Many people have far more desires than hours in the day to fulfill them, and those that are satisfied on any given day are more a result of accident than design. Careers are abandoned (along with status and security) in a moment of sexual infatuation; the desire to eat battles the desire to be thin; the writer retreats to the countryside to write the great novel and does everything but write; the manager desperately tries to finish an urgent report but finds himself daydreaming about a car he saw in the parking lot; the student abandons an important essay on the impulse to go out with friends.

A thread of energy is randomly repeated by an arbitrary list of needs and desires to produce the jumbled complexity of the average person. Each activity is quickly replaced by another as the person attempts to reconcile all their wants and impulses. Unfortunately, there is no requirement that the desires must be internally consistent or complementary; some desires may be in direct opposition, such as the desire to smoke and the desire to quit.

Each desire can be treated as a distinct mode of consciousness—I may eat a trendy meal one day and thoroughly enjoy it, while the next day I may look in the mirror and swear never to touch pizza again. It's as if two separate beings inhabit my body, one who loves pizza and one who longs to be thin, each making plans independently of the other. Only the magical glow of continuous memory sustains the illusion that I am a single person.⁽¹⁾

When I dispassionately observe my own desires, I can conclude that there is a host or army within me, a tumult of artificial elements with souls individually infused with enough of my energy to bring a particular desire to fruition. I cope with the semi-chaotic outcome of popular rule using the traditional remedy: public relations.

I piece together internal press releases (various rationalizations and justifications) to convince myself, and others if necessary, that the disaster was due to external circumstances beyond my control (I didn't have time last night), the fault of other people (you made me angry), or unavoidable (I had no choice, there was no alternative). In cases where even my public relations fail, I build a shrine to the gods of Guilt and make small offerings of sorrow and regret over the years.

This is normal conscience for most people. It is a kind of insanity. Every day, new desires are kicked in in response to media hype or peer pressure, and old desires compete with each other in a zero-sum game. Desires race back and forth on the stage of consciousness like actors in the final scenes of Julius Caesar—alarms and excursions, bodies filling the stage, trumpets and battle cries in the winds, Brutus falls on his sword, Antony claims the field—perhaps this is why the sephira is called Victory!

Having said this, I should point out that it is not craving or desires or impulses that create insanity—Kabbalah does not place the value of judgment on desire that Buddhism does (that desire is the cause of suffering, and therefore something to be overcome). Insanity arises from the law of the masses, the bizarre internal processes of justification, rationalization, and blame, and from the identification of the Self with the outcome. I will return to this when I discuss the sephirah Tipheret, since the misidentification of the Self with an arbitrary mass is a key element in the discussion of Tipheret.

It is worth noting that the idea of the human mind as a collectivity is increasingly prevalent in the orthodox scientific position. This arises from a large number of separate lines of inquiry. Researchers working in artificial intelligence find this an appealing model, and this view has been articulated by Marvin Minsky, one of the most influential pioneers in the field, in his *Society of Mind*. Leading cognitive scientist Daniel Dennett also describes this idea in *Consciousness Explained*. [9] In this work, he names the model of consciousness of "varied preliminary schemes" and contrasts it with the popular view, which he calls the "Cartesian Theater" model. Studies of brain lesions have provided detailed evidence of the many bizarre ways in which cognition can be affected by organic defects, and Oliver Sacks provides popular and poignant observations from various case histories in ** The Man Who Mistook His Wife for a Hat** [37]. Finally, detailed evidence from a wealth of neuropsychological studies using modern scanning equipment is providing precise maps not only of the localization of brain functions but also of many of the modular interrelationships.

Netzach also corresponds to our feelings, emotions, and moods, because this background of "psychological climate" strongly conditions the way we think and act. Regardless of what I am doing, my energy will manifest itself differently when I am happy than when I am not. Sometimes moods and emotions are caused by a specific event, and sometimes they are not: anxiety and depression without reason are quite common, and happiness without reason may be less common but it does happen.

There are hundreds of words for different moods and feelings, but many seem to refer to varying degrees of intensity of the same thing, or the same feeling in different contexts, and the number of distinct internal dimensions of feelings seems to be small. Depression, misery, sadness, happiness, enjoyment, liking, rapture, and ecstasy all seem to lie on the same axis, as do aversion, hatred, disgust, affection, and charm. It is an interesting exercise to identify the genuinely qualitatively different feelings you can actually experience by evoking such a feeling. I have tried the experiment with a number of people, and you will probably find that there are fewer than 10 distinct feelings.

The most immediate and personal correspondences for Hod and Netzach are the psychological correspondences: the rational, abstract, intellectual, and communicative

on the one hand, and the emotional, emotive, intuitive, aesthetic, and non-rational on the other. The planetary and elemental correspondences reflect this: Hod corresponds to Kokab or Mercury, and the element of Air, while Netzach corresponds to Nogah or Venus, and the element of Water.

Hod's Virtue is honesty or truth, and its Vice is dishonesty or lying. One of the consequences of being able to create abstract representations of reality and communicate some aspect of it to another person is that it is possible to misrepresent reality, or to put it bluntly, to lie.

The Illusion of Hod is order, in the sense of trying to impose one's sense of order on the world. This is very noticeable in some people—whenever something happens, they will immediately categorize it and declare with great authority, "It's just another example of XYZ." A surprising number of people who claim to be rational will proclaim, "There are no things like (ghosts, telepathy, free lunches, UFOs)" without having examined the evidence one way or another. They are probably right, and I have no personal stake in either, but it is not difficult to distinguish between someone who carefully weighs the pros and cons in an argument and clearly admits uncertainty and someone with a firm, orderly conviction that "this is the way the world is."

The illusion of order occurs because people confuse their internal representation of the world with the world itself, and whenever confronted with something from the real world, they will try to fit it into their internal representation in a way that avoids rearranging anything.

The illusion of order (that everything in the world can be neatly categorized) is closely related to Hod's Klippot, which is rigidity, or rigid order. As children, we begin with an open view of the world, and by the time we reach our late teens or early twenties, this view has become somewhat solid, like cold porridge—few minds are more filled with certainties than that of an eighteen-year-old.

A good critical education sometimes has the effect of stirring the porridge into lumpy gruel, but it gradually begins to settle again (unless the heavy hand of fate stirs it), and by middle age, many people have an inflexible view of the world. It is generally recognized, particularly in the sciences, that a deeply ingrained sense of "the way things are" is the greatest obstacle to progress. This is why computer geniuses are portrayed as alienated teenagers—it is symbolic of the need for intense adaptability in one of the most complex and fastest-changing areas of technology.

If you hear some kids listening to music and find yourself thinking, "I don't know what they're getting out of that noise!", then it's happening to you too. If you find yourself looking back to a time when everything was so much better than it is today and declaring, "Nostalgia isn't what it used to be," then you know things have settled down pretty hard and stiff. Rigid order isn't just having a fixed view of "the way the world is"; it's also losing the ability to change, becoming frozen in a particular view of things, like a fly in amber.

The Vision of Hod is the Vision of Splendor. There is regularity and order in the world—it is not all an illusion—and when someone is able to appreciate the natural order in its abstract sense, through mathematics, for example, it can lead to a genuinely religious experience, even ecstasy. The 13th-century Kabbalist Abraham Abulafia developed a rigorous system of Hebrew letter mysticism based on the letters of the

Hebrew alphabet, their symbolic meanings, and their abstract relationships when permuted into different "names of God." Many hours of intense concentration were spent combining letters according to complex rules that generated highly abstract meanings and vistas that led to ecstatic experiences.

The same sense of awe can come from mathematics and science—the facts that gravitational dynamics in three dimensions is geometry in four dimensions, that plants live in fractals, that primes are the basis for all other numbers; These simple views are merely a path toward an intense vision of splendor made visible by the eye of the rational intellect.

Netzach's Virtue is generosity, and his Vice is selfishness. Both Virtue and Vice are attitudes toward things-that-are-not-me, specifically, other people and living creatures.

If I were surrounded by a hundred square miles of empty desert, then my attitude toward other living things would not matter, but I am not, and nothing I do is without consequence: my own needs, desires, and feelings invariably have an effect on people, animals, and plants—all who want to live and have some level of needs, desires, and feelings as well. Selfishness taken to an extreme is a denial of life because it denies freedom and life to anything that stands in its way. Selfishness is the principle that my needs come first. Netzach resides in the Pillar of Strength and is an expression of life energy; therefore, denying life is a perversion of the strength symbolized by Netzach, hence the attribution of selfishness to Vice.

Netzach's Vision is the Vision of Triumphant Beauty. While the Vision of Splendor corresponding to Hod is a vision of complex abstract relationships, symmetry, and mathematical elegance, the Vision of Triumphant Beauty is purely aesthetic and firmly grounded in the real world of textures, smells, sounds, and colors—a fitting correspondence to Venus, the goddess of sensual beauty.

Suppose two homebuyers go to look at a house. The first is interested in the number of rooms, the size of the garage, the house's location relative to local amenities, the price, the square footage of the lot, and whether the windows are double-glazed. The second person likes the decor in the foyer, the color of the bathroom, the wisteria plant in the garden, the cherry tree, the curved shape of the stairs, and the sloping ceiling in one of the bedrooms. Both like the house, but the first person likes several abstract properties associated with the house, while the second likes the house itself. Suppose the same two people buy the house and decide to perform ritual magic. The first person wants white robes because white is the color of the powers of light and life. The second person wants a green velvet robe because it feels and looks good. The first person reads stacks of books on how to perform a ritual, while the second person sits under the cherry tree in the garden and does whatever feels right in the moment.

The first person has continued to choose based on an abstract notion of what is right, while the second chooses based on what feels good. Both are guided by an internal sense of "rightness," but in the first case it is based on abstract criteria, while in the second it is based on a personal notion of aesthetic beauty.

The Vision of Triumphant Beauty has a compelling power. It is pre-articulated and inherently uncritical, and at the same time immensely biased. A person under its control will pronounce judgment on another person's taste in art, literature, clothing, music, decoration, or anything else, and will do so with such profound self-awareness that it is

possible to believe that good taste is ordained in heaven. This person will scoff at those who surround themselves with rules, regulations, principles, and analysis—the "syntax of things," as E.E. Cummings puts it—and instead exhibit a whimsical spontaneity, a penetrating (or so they believe) intuition, and a free spirit in tune with the ebb and flow of life.

There are those who may complain about their impressive arrogance, fickleness, unreliability, and their constant stream of biased and unquestionable opinions dispensed with magisterial authority, but those who complain are (clearly) anal-lice-pickers and don't count. For a full immersion in the nightmare of a purely aesthetic vision, one should read Oscar Wilde's **The Picture of Dorian Gray **.

Netzach's illusion is projection. We all tend to perceive feelings and characteristics in other people that we find in ourselves, and when we guess correctly, it's called "empathy" or "intuition." When we guess incorrectly, it's called "projection" because we are wrongly attributing our own feelings, needs, emotions, or desires to another person and interpreting their behavior accordingly. It's as if we are "projecting" our own feelings onto the world like a film projector.

Some level of projection is unavoidable, and the best measure can be balanced by a critical awareness that it can occur. However, projection is insidious. Projection usually "feels good," and the strength of the feeling associated with a projection can easily overwhelm any intellectual awareness.

One of the most pervasive forms of projection accompanies sexual desire. Why do I find one person sexually attractive and not another? Why do I find certain characteristics in one person sexually attractive but not others? In my own case, I discovered that when I put together all the characteristics I find most attractive in a person, a consistent image of an "ideal person" emerged, and every person I've ever considered as a potential sexual partner was instantly compared to this model. In fact, there was more than one model, more than one ideal, but the number was limited, and each model was very clearly defined, and, more importantly, each model was internal. My sexual feelings (and generally many other feelings) about a person were based on a seemingly arbitrary internal model.

This was crazy. I found that my sexual feelings about a person would change depending on how they dressed or behaved, or how well they "fit the ideal." It became obvious that what I was in love with didn't exist outside of myself, and I was trying to find this ideal in everyone else. Each of these "models" was a living aspect of myself that I had chosen not to consider as "me," and in compensation, I spent much of my time trying to find people who would bring these parts to life, like a director auditioning actors for a role in a new play. If a person previously identified as ideal fails to meet my notion of how they should ideally be behaving, then I would project a flaw onto them: there was something wrong with them ! Truly insane.

The psychologist C.G. Jung recognized this phenomenon and gave these idealized and projected components of our psyche the title "archetypes." Jung identified several archetypes, and it is worth mentioning the major and most influential ones: since they can generally be found in cases of projection.

The Anima is the ideal feminine archetype. She is part genetic, part cultural, a figure molded by fashion and advertising, an unconscious composite of woman in the abstract.

The Anima is common in men, where she can appear with firm power in dreams and fantasies, a projection brought to life by the not inconsiderable power of the male sexual drive. She can be meek and submissive, seductive and alluring, adventurous and dangerous, a cheap whore or an unattainable goddess. There is no "standard anima," but there are many recognizable patterns that have a powerful influence on particular men. The material of male sexual fantasies (found on magazine covers, for example) is astonishingly predictable, clichéd, and unimaginative, and contains a limited number of stereotypical views of women that are as close to the "lowest common denominator anima" as one can find.

The Animus is the ideal male archetype, and much of what is true about the Anima is true about the Animus. There are differences; The predominant quality in the Anima is its appearance and behavior, while the predominant quality in the Animus is social power and competence. In the interest of sexual equality, it is worth mentioning that the material of female fantasies is also astonishingly predictable, clichéd, and unimaginative, and contains a limited number of stereotypical views of men that are about as close to a "lowest common denominator animus" as one can find.

The Shadow is the projection of the "not-self" and contains forbidden or repressed desires and impulses. In many men, the Anima is repressed, and in many women, the Animus is repressed, and thus both form a component of the Shadow. However, the majority of the Shadow is composed of forbidden impulses, and the Shadow forms a personification of evil. Much of what is considered evil is socially defined, and the communal personification of evil as an external force working against humanity (such as Satan) is very common.

The persona is the mask a person wears as a member of a community where a large proportion of their behavior is defined by a role such as doctor, teacher, administrator, accountant, lawyer, and so on. Projection occurs in two ways: first, someone may be used to conform to a role in a particularly rigid or stereotypical way, thus suffering a loss of individuality and likely developing a degree of prejudice or misplaced confidence. Second, many people identify with a role to the point that they carry that role into every aspect of their private life. This "projection itself" is a form of identification—see the section on Tipheret.

The archetype of the Self at the level of Hod and Netzach is usually projected as an ideal form of person: that is, someone will believe that he or she is highly imperfect, but it is possible to attain an ideal state of being in which this same person is kind, charming, wise, merciful, compassionate, in harmony with the Absolute, and a "grab and mix" of other sanctifying attributes. This projection of perfection will be fitted onto a living or dead person, who becomes a hero, heroine, guru, or teacher, with disgustingly exaggerated abilities.

This projection can also be fitted to a vision of "myself made perfect." The projected vision of "myself made perfect" is common (almost universal) among those who seek "spiritual development," "esoteric training," and other forms of self-development, and in almost all cases, it is based on an abstract ideal. The person afflicted with this condition will likely insist that the human ideal has actually existed in certain rare individuals (usually long-dead saints and gurus, or someone living a great distance away), and that this is the kind of person he or she wishes to be.

It should be comical, but it isn't. There is more to say about this, and it will be continued until the section on Tipheret.

The Klippot, or shell, of Netzach is habit and routine. When behavior, with all its potential for new experiences and new ways of doing things, becomes stuck in patterns that are repeated over and over, then the life energy, the force aspect of Netzach, is pushed aside, and what remains is the dead, empty shell of behavior. Just as the Klippot of Hod is rigid order, the petrification of one's internal representation of reality, so the Klippot of Netzach is the petrification of behavior.

The God Names of Hod and Netzach are Elohim Tzabaoth and Jehovah Tzabaoth respectively, meaning "God of Hosts," but in each case a different word is used for "God." The name "Elohim" is associated with the three sephiroth in the Pillar of Form and represents a feminine tendency (metaphorically speaking) in that aspect of God.(2)

The Archangels are Raphael and Haniel. The Archangel of Hod is sometimes given as Michael, but many authors prefer Raphael (Medicine of God) because of Mercury's association with medicine and healing. Furthermore, Michael has perfectly good reasons for residing in Tipheret, since his name is generally interpreted as "he who is like God," and Tipheret is a reflection of Keter.

This sort of thing can generate a surprising amount of heated debate when Kabbalists get together. For those wondering how far back the discussion goes, Robert Fludd (1574-1607) voted for Raphael, while two hundred years later Francis Barrett, author of **The Magus**, preferred Michael. The co-founder of the Golden Dawn, S.L. Mathers, went for both depending on which text one reads.

Kabbalah is not an orderly subject, and those who want to impose too much order on it are falling into the illusion of... I leave this as an exercise for the reader.

The Angelic Orders of the two sephiroth are the Beni Elohim, meaning Children of the Gods, and the Elohim, sometimes translated as "Gods and Goddesses." There is no hint of polytheism here—the names reflect the idea of "Armies" and the plurality of consciousness.

The triad of the sephiroth Yesod, Hod, and Netzach comprises the triad of "normal consciousness," as we normally experience it in ourselves and in most people most of the time. This level of consciousness is intensely magical: try to move away from it for any length of time, and you will discover the power of the force and form that sustain it.

It is no exaggeration to say that many people are completely unable to leave this state, even when they want to, even when they desperately try. The sephirah Tipheret represents a state of being that releases the energy of "normal consciousness" and is the subject of the next section.

* Approximately one hundred and thirty kilometers per hour – Translator's Note
(Return)

(1) If memory gaps were to occur, one could quickly conclude that separate personalities are present. Something of this nature occurs in trance, possession, and semi-mystical states. (Return)

(2) The elucidation of the Names of God can become phenomenally complex and obscure, with long excursions into gematria and textual analysis of the Pentateuch, and this is a situation I chose to avoid. (Return)

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5

The Sephiroth

This chapter provides a detailed look at each of the ten sephiroth and brings together material from previous chapters.

Hod & Netzach

"Objects contain the possibility of all situations. The possibility of occurring in situations is the form of an object. Form is the possibility of structure."

Wittgenstein

"Since feeling comes first, whoever pays any attention to the syntax of things will never kiss you completely."

EE Cummings

The title of the sephirah Hod is sometimes translated as Splendor and sometimes as Glory. The title of the sephirah Netzach is usually translated as Victory, sometimes as Tolerance, and occasionally as Eternity. Although there have been many attempts to explain the titles of this pair of sephiroth, I am not aware of a convincing explanation.

The two sephiroth correspond to the legs, and like the legs, they are normally taken as a pair and not individually. They complement each other, but are no more opposite than force and form are. This pair of sephiroth provides the first example of the polarity of form and force encountered when ascending the lightning bolt from the sephirah Malkhut. Form and force are completely blended together at the level of Hod and Netzach: the aspect of force represented by Netzach is differentiated (an example of form) into a multitude of forces, and the aspect of form represented by Hod acts dynamically (an example of force) synthesizing new forms and structures. Both sephiroth represent the plurality of consciousness at this level, and in older texts they are called "armies" or "hosts." To understand why they are called this, it is necessary to look at an archaic aspect of Kabbalistic symbolism whereby the Tree of Life is a representation of kingship.

One of the titles of Tipheret is Melech, or king. This king is the son of Chokhmah (Abba, the father) and Binah (Aima, the mother), and therefore a son of God who wears the crown of Keter. The kingdom is the sephirah Malkhut, simultaneously queen (Malkah) and consort (Kallah). In his right hand, the king wields the sword of justice (corresponding to Gevurah), and in his left, the scepter of authority (corresponding to Chesed), and he rules over the armies or hosts (Tzabaot), which are Hod and Netzach.

The use of kingship as a metaphor to convey the meaning of the sephiroth obscures as much as it reveals, but it is an inescapable piece of Kabbalistic symbolism, and the attribution of Hod and Netzach to the "armies" does capture something useful about the nature of consciousness at this level: consciousness is fragmented into countless warring factions, and when there is no righteous king ruling over the realm of the soul (a common situation), then the armies elect a succession of leaders from the ranks, who wear a crooked crown and occupy the throne for as long as it takes to find another claimant. I will have more to say about this.

One psychological interpretation of Hod is that it corresponds to the ability to abstract, to conceptualize, to reason, to communicate, and this level of consciousness arises from the fact that, in order to survive, we have developed a nervous system capable of constructing internal representations of the world.

I can drive around London in a car because I have an internal representation of London's street system. I can diagnose faults in that same car because I have an internal representation of its mechanical and electrical systems and how they might fail. I can type this document without looking at the keyboard because I know where the keys are positioned, and your ability to read what I've typed presupposes a shared understanding of the meaning of the words and what they represent.

Our nervous systems possess an absolutely basic ability to create internal representations from the information we perceive through our senses. It is also an absolutely basic feature of the world that is greater than my nervous system. I may not be able to create exact internal representations of the world, and one of the meanings of the verb "to abstract" is "to slowly remove." This is what the nervous system does: it

slowly removes most of what is happening in the world to create a shorthand, abstract representation of reality with all the small, important parts (important to me) highlighted. This is the world in which "I" live: not the "real" world, but an internal representation synthesized by my nervous system.

There has been a great deal of philosophy about this, and it's difficult to think about how our nervous systems might be distorting or even manufacturing reality without a feeling of unease. I am personally reassured by the daily observation that many adults can drive a car on a busy highway at 80 miles per hour.* with reasonable certainty. This suggests that while our synthetic representation of the world is not exact, it is not bad at all.

Abstraction does not end at the point of constructing internal representations of the external world. My nervous system is somewhat content to treat my internal representation of the world as yet another domain upon which it can carry out further abstraction, and the subsequent new world of abstractions as yet another domain, and so on indefinitely, giving rise to the main definition of "abstraction": "to separate by operation of the mind, forming a general concept from the consideration of particular instances." As an example, suppose someone asks me to look at a computer screen and describe what I see. I have no idea what to expect.

"Hmmm... a lot of dots moving randomly... dots of different colors... red, blue, green. Ah, it looks like the dots are grouping together... they're forming circles... all the dots of each particular color are forming circles, lots of little circles. Now the circles are coming together to form a number... it's 3. Now they're separating and forming another number... it's 15... now 12... 9... 14. They're gone... that was it... 3, 15, 12, 9, 14. Is this some kind of test? Am I supposed to guess the next number in the series? What are the numbers supposed to mean? What was the point of it? Hmmm... the numbers could correspond to letters of the alphabet... let's see. C..O..L..I..N. That's my name!"

The dots on the screen are real—they are discrete, real, and measurable points of light. I could verify the presence of points of light using a photometer. Colors are synthesized in the retina of the eye; different elements in my eye respond to different frequencies of light, giving rise to an internal experience we call "red," "blue," and "green." Colors don't exist in light itself: they exist in my perception of light, created by the eye. Circles don't exist: given the nature of the computer's output on the screen, there are only individual pixels, and it is my nervous system that constructs circles. Numbers don't exist either: it is only because of my particular upbringing (which I share with the person who wrote the computer program) that I am able to distinguish patterns corresponding to abstract numbers in patterns of circles, for example.

'2' in a circle pattern

And once I begin to reason about the meaning of a sequence of numbers, I have left the real world far behind: not only is "number" a complex abstraction, but when I ask a question about the "meaning" of "a sequence of numbers," I am working with an even more "abstract abstraction." My ability to happily juggle letters and numbers and decide that there is an identity between the abstract sequence of numbers "3, 15, 12, 9, 14" and the string of characters "COLIN" is one of those common things that anyone can do. This illustrates how easy it is to become totally detached from the external world and function within an internal world of abstractions that have been separated from anything

in the world for so long that they are taken as real without a second thought.

In parallel with our ability to structure perception in an internal world of abstractions, we possess the ability to communicate facts about this internal world. When I say, "The cup is on the table," another person is able to identify, from all the information reaching their senses in the external world, something corresponding to the abstraction "table," something corresponding to the abstraction "cup," and confirm the "on-ness" relationship.

Why are "cup" and "table" abstractions? Aren't they real? They are abstractions because the word "cup" (or "table") doesn't specify a particular cup in the world. When I use the word, I am assuming that the listener already has an internal representation of an abstract object, "cup," and that they can use that abstract representation of a cup to identify a particular object in the context in which my statement was made.

We are not normally aware of this process, and we don't need to be when dealing with simple propositions about real objects in the real world. I think I know what a cup is, and I think you do too. If you don't, then ask someone to show you some.

Life becomes much more complicated when we deal with complex abstractions that are defined purely by convention with other people and have no referent in the real world. What is a "contract," a "treaty," a "loan," "limited liability," a "set," a "function," "marriage," "cheating," "wrongful action," "natural justice," a "sephira," a "religion," "sin," "good," "evil," and so on (and so forth).

We arrive at the convention regarding the definitions of these things using language. In some cases, for example, a mathematical object, The thing is completely and unequivocally defined using language, whereas in other cases (for example: "good," "sin") there are no universally accepted definitions. Life is much more complicated by a widespread lack of awareness that these internal abstractions are internal. It is common to find people projecting internal abstractions onto the world as if it were an intrinsic part of the fabric of existence, and as objectively real as the particular cup and the particular table I referred to earlier. Marriage is no longer a contract between a man and a woman; it is a state made in heaven. What is heaven? God knows. And what is God? Bring out definitions and let's have a discussion—that is how those questions are answered.

A third element that goes along with abstraction and language to complete the essence of the sephira Hod is reason, and the formal product of reason, logic. Reason is the ability to articulate and justify our beliefs about the world using a foundation of generally accepted facts and a generally accepted technique for combining facts to infer valid conclusions.

If reason is considered one of the many possible processes for establishing what is true about the world we live in, for determining which models of reality are valid and which are not, then it has been phenomenally successful. At its height were those who saw reason as the most divine faculty, the faculty in humanity most like God, and that legacy is still with us—the words "unreasonable" and "irrational" are commonly used to attack and denigrate someone who doesn't articulate (or can't articulate) what they do or why they do it.

Of course, there is no "reason" why we should articulate or justify anything, even to ourselves, but the reasoning machine within us demands an "explanation" for every action. This is a characteristic of reason—it is an obsessive mode of consciousness.

Another characteristic of reason is that it operates on the "garbage-in, garbage-out" principle: if the basis of given propositions that a person uses to reason is garbage, then so are the conclusions—bear witness to the fact that two thousand years of Christian theology have managed to use dialectical principles inherited from Aristotle.

The sephira Hod in the Pillar of Form represents the active synthesis of abstract forms in consciousness, and abstraction, language, and reason are prime examples. In contrast, the sephira Netzach in the Pillar of Strength represents affective states of consciousness that influence how we act and react: this is variously designated as needs, desires, impulses, feelings, moods, and emotions.

It is difficult to write about affective states, to be clear about the distinction between a need and a desire on the one hand, or a feeling or a mood on the other. I find it particularly difficult because the essence of sadness is being sad, the essence of excitement is feeling. From excitement, the essence of desire is the painful, lustful, overflowing feeling of desire, and being too precise about defining feelings is in the nature of Hod, not Netzach.

These things are incommunicable. They can be produced in another person, but they cannot be communicated. It is possible to be cynical and abstract and precise about the sephira Hod because an abstract and clinical precision captures that aspect of consciousness perfectly, but when attempting to communicate anything about Netzach, one is tempted to try to communicate the feelings themselves, a task more appropriate for a poet or a musician, an actor or a dancer. Please accept this unfortunate limitation in what follows, a limitation not necessarily present when Kabbalah is learned firsthand from someone.

Netzach is in the Pillar of Force, but by the time Netzach reaches the Lightning, it has already passed through Binah and Gevurah in the Pillar of Form, and thus represents a force conditioned and limited by form; When we talk about Netzach, we're talking about the different ways in which force can be shaped and directed, like toothpaste being pressed out of the tube. The toothpaste we're talking about is something I'll call "life force" or "life energy." As a rule, when I have a lot of it, I feel good and full of vitality, and when I don't have much, I feel bad, tired, and vulnerable.

To continue the somewhat phallic toothpaste metaphor, the magnitude of the pressure in the tube corresponds to my vitality; the direction in which the toothpaste comes out corresponds to a need or a desire; and the shape of the nozzle corresponds to a feeling. The three factors—pressure, direction, and nozzle—determine how the toothpaste comes out; that is, we could say there are three factors giving shape to the toothpaste (or life energy).

It may seem sloppy and unnecessarily metaphysical to imply that all needs, desires, and feelings are merely manifestations of something more basic, some "unconditioned force," but Kabbalah is primarily a tool for exploring inner states, and there are inner states (certainly in my experience) where this force is experienced directly with much less differentiation, hence the need for clumsy metaphors involving toothpaste.

Psychology textbooks define a need as an internal state that results in directed behavior, and they discuss needs such as thirst, hunger, sex, stimulation, proximity seeking, curiosity, and more. These are interesting, but for virtually everyone, such basic, inherent needs are in nature "given" and don't provide much individual insight into

the question, "Why do I behave differently from other people?" or "Should I change my behavior?" or, more interestingly, "To what extent do I influence (or can I influence) my behavior?" In addition to inherent needs, it's also helpful to look at needs that have been acquired (that is, learned), and for convenience, I'll call them "wants" because people are usually conscious of "wanting" something specific.

To give a few examples, a person might want:

- buy a chocolate bar
- go to the bathroom
- to have a better car
- to have sex with someone
- live forever
- to be thinner (more muscular, taller, whiter, more brown-haired...)
- read a book
- gain social recognition in a particular group
- to win in sports
- go shopping
- go to bed

Not only are these "wants" the kind of thing many people want, but these "wants" can occur concurrently in the same person. Some desires may have been simmering on a back burner for years, but there may be an astonishing number of pots and pans waiting their turn in the oven. The average person's consciousness races around the kitchen like a frantic fast-food cook, stirring this dish, pouring that one, putting a pot in the oven for a couple of minutes, only to take it out and put something else in, throwing whole meals in the trash only to empty them into pots a couple of minutes later. The choice of which pot ends up on the hot plate depends heavily on mood and accidents.

Some people may plan their lives like military campaigns, but many do not. Many people have far more desires than hours in the day to fulfill them, and those that are satisfied on any given day are more a result of accident than design. Careers are abandoned (along with status and security) in a moment of sexual infatuation; the desire to eat battles the desire to be thin; the writer retreats to the countryside to write the great novel and does everything but write; the manager desperately tries to finish an urgent report but finds himself daydreaming about a car he saw in the parking lot; the student abandons an important essay on the impulse to go out with friends.

A thread of energy is randomly repeated by an arbitrary list of needs and desires to produce the jumbled complexity of the average person. Each activity is quickly replaced by another as the person attempts to reconcile all their wants and impulses.

Unfortunately, there is no requirement that the desires must be internally consistent or complementary; some desires may be in direct opposition, such as the desire to smoke and the desire to quit.

Each desire can be treated as a distinct mode of consciousness—I may eat a trendy meal one day and thoroughly enjoy it, while the next day I may look in the mirror and swear never to touch pizza again. It's as if two separate beings inhabit my body, one who loves pizza and one who longs to be thin, each making plans independently of the other. Only the magical glow of continuous memory sustains the illusion that I am a single person.⁽¹⁾

When I dispassionately observe my own desires, I can conclude that there is a host or army within me, a tumult of artificial elements with souls individually infused with enough of my energy to bring a particular desire to fruition. I cope with the semi-chaotic outcome of popular rule using the traditional remedy: public relations.

I piece together internal press releases (various rationalizations and justifications) to convince myself, and others if necessary, that the disaster was due to external circumstances beyond my control (I didn't have time last night), the fault of other people (you made me angry), or unavoidable (I had no choice, there was no alternative). In cases where even my public relations fail, I build a shrine to the gods of Guilt and make small offerings of sorrow and regret over the years.

This is normal conscience for most people. It is a kind of insanity. Every day, new desires are kicked in in response to media hype or peer pressure, and old desires compete with each other in a zero-sum game. Desires race back and forth on the stage of consciousness like actors in the final scenes of Julius Caesar—alarms and excursions, bodies filling the stage, trumpets and battle cries in the winds, Brutus falls on his sword, Antony claims the field—perhaps this is why the sephira is called Victory!

Having said this, I should point out that it is not craving or desires or impulses that create insanity—Kabbalah does not place the value of judgment on desire that Buddhism does (that desire is the cause of suffering, and therefore something to be overcome). Insanity arises from the law of the masses, the bizarre internal processes of justification, rationalization, and blame, and from the identification of the Self with the outcome. I will return to this when I discuss the sephirah Tipheret, since the misidentification of the Self with an arbitrary mass is a key element in the discussion of Tipheret.

It is worth noting that the idea of the human mind as a collectivity is increasingly prevalent in the orthodox scientific position. This arises from a large number of separate lines of inquiry. Researchers working in artificial intelligence find this an appealing model, and this view has been articulated by Marvin Minsky, one of the most influential pioneers in the field, in his *Society of Mind*. Leading cognitive scientist Daniel Dennett also describes this idea in *Consciousness Explained*. [9] In this work, he names the model of consciousness of "varied preliminary schemes" and contrasts it with the popular view, which he calls the "Cartesian Theater" model. Studies of brain lesions have provided detailed evidence of the many bizarre ways in which cognition can be affected by organic defects, and Oliver Sacks provides popular and poignant observations from various case histories in ** The Man Who Mistook His Wife for a Hat** [37]. Finally, detailed evidence from a wealth of neuropsychological studies using modern scanning equipment is providing precise maps not only of the localization of brain functions but also of many of the modular interrelationships.

Netzach also corresponds to our feelings, emotions, and moods, because this background of "psychological climate" strongly conditions the way we think and act. Regardless of what I am doing, my energy will manifest itself differently when I am happy than when I am not. Sometimes moods and emotions are caused by a specific event, and sometimes they are not: anxiety and depression without reason are quite common, and happiness without reason may be less common but it does happen.

There are hundreds of words for different moods and feelings, but many seem to refer to varying degrees of intensity of the same thing, or the same feeling in different contexts, and the number of distinct internal dimensions of feelings seems to be small. Depression, misery, sadness, happiness, enjoyment, liking, rapture, and ecstasy all seem to lie on the same axis, as do aversion, hatred, disgust, affection, and charm. It is an interesting exercise to identify the genuinely qualitatively different feelings you can actually experience by evoking such a feeling. I have tried the experiment with a number of people, and you will probably find that there are fewer than 10 distinct feelings.

The most immediate and personal correspondences for Hod and Netzach are the psychological correspondences: the rational, abstract, intellectual, and communicative on the one hand, and the emotional, emotive, intuitive, aesthetic, and non-rational on the other. The planetary and elemental correspondences reflect this: Hod corresponds to Kokab or Mercury, and the element of Air, while Netzach corresponds to Nogah or Venus, and the element of Water.

Hod's Virtue is honesty or truth, and its Vice is dishonesty or lying. One of the consequences of being able to create abstract representations of reality and communicate some aspect of it to another person is that it is possible to misrepresent reality, or to put it bluntly, to lie.

The Illusion of Hod is order, in the sense of trying to impose one's sense of order on the world. This is very noticeable in some people—whenever something happens, they will immediately categorize it and declare with great authority, "It's just another example of XYZ." A surprising number of people who claim to be rational will proclaim, "There are no things like (ghosts, telepathy, free lunches, UFOs)" without having examined the evidence one way or another. They are probably right, and I have no personal stake in either, but it is not difficult to distinguish between someone who carefully weighs the pros and cons in an argument and clearly admits uncertainty and someone with a firm, orderly conviction that "this is the way the world is."

The illusion of order occurs because people confuse their internal representation of the world with the world itself, and whenever confronted with something from the real world, they will try to fit it into their internal representation in a way that avoids rearranging anything.

The illusion of order (that everything in the world can be neatly categorized) is closely related to Hod's Klippot, which is rigidity, or rigid order. As children, we begin with an open view of the world, and by the time we reach our late teens or early twenties, this view has become somewhat solid, like cold porridge—few minds are more filled with certainties than that of an eighteen-year-old.

A good critical education sometimes has the effect of stirring the porridge into lumpy gruel, but it gradually begins to settle again (unless the heavy hand of fate stirs it), and by middle age, many people have an inflexible view of the world. It is generally recognized, particularly in the sciences, that a deeply ingrained sense of "the way things are" is the greatest obstacle to progress. This is why computer geniuses are portrayed as alienated teenagers—it is symbolic of the need for intense adaptability in one of the most complex and fastest-changing areas of technology.

If you hear some kids listening to music and find yourself thinking, "I don't know what they're getting out of that noise!", then it's happening to you too. If you find yourself

looking back to a time when everything was so much better than it is today and declaring, "Nostalgia isn't what it used to be," then you know things have settled down pretty hard and stiff. Rigid order isn't just having a fixed view of "the way the world is"; it's also losing the ability to change, becoming frozen in a particular view of things, like a fly in amber.

The Vision of Hod is the Vision of Splendor. There is regularity and order in the world—it is not all an illusion—and when someone is able to appreciate the natural order in its abstract sense, through mathematics, for example, it can lead to a genuinely religious experience, even ecstasy. The 13th-century Kabbalist Abraham Abulafia developed a rigorous system of Hebrew letter mysticism based on the letters of the Hebrew alphabet, their symbolic meanings, and their abstract relationships when permuted into different "names of God." Many hours of intense concentration were spent combining letters according to complex rules that generated highly abstract meanings and vistas that led to ecstatic experiences.

The same sense of awe can come from mathematics and science—the facts that gravitational dynamics in three dimensions is geometry in four dimensions, that plants live in fractals, that primes are the basis for all other numbers; These simple views are merely a path toward an intense vision of splendor made visible by the eye of the rational intellect.

Netzach's Virtue is generosity, and his Vice is selfishness. Both Virtue and Vice are attitudes toward things-that-are-not-me, specifically, other people and living creatures.

If I were surrounded by a hundred square miles of empty desert, then my attitude toward other living things would not matter, but I am not, and nothing I do is without consequence: my own needs, desires, and feelings invariably have an effect on people, animals, and plants—all who want to live and have some level of needs, desires, and feelings as well. Selfishness taken to an extreme is a denial of life because it denies freedom and life to anything that stands in its way. Selfishness is the principle that my needs come first. Netzach resides in the Pillar of Strength and is an expression of life energy; therefore, denying life is a perversion of the strength symbolized by Netzach, hence the attribution of selfishness to Vice.

Netzach's Vision is the Vision of Triumphant Beauty. While the Vision of Splendor corresponding to Hod is a vision of complex abstract relationships, symmetry, and mathematical elegance, the Vision of Triumphant Beauty is purely aesthetic and firmly grounded in the real world of textures, smells, sounds, and colors—a fitting correspondence to Venus, the goddess of sensual beauty.

Suppose two homebuyers go to look at a house. The first is interested in the number of rooms, the size of the garage, the house's location relative to local amenities, the price, the square footage of the lot, and whether the windows are double-glazed. The second person likes the decor in the foyer, the color of the bathroom, the wisteria plant in the garden, the cherry tree, the curved shape of the stairs, and the sloping ceiling in one of the bedrooms. Both like the house, but the first person likes several abstract properties associated with the house, while the second likes the house itself. Suppose the same two people buy the house and decide to perform ritual magic. The first person wants white robes because white is the color of the powers of light and life. The second person wants a green velvet robe because it feels and looks good. The first

person reads stacks of books on how to perform a ritual, while the second person sits under the cherry tree in the garden and does whatever feels right in the moment.

The first person has continued to choose based on an abstract notion of what is right, while the second chooses based on what feels good. Both are guided by an internal sense of "rightness," but in the first case it is based on abstract criteria, while in the second it is based on a personal notion of aesthetic beauty.

The Vision of Triumphant Beauty has a compelling power. It is pre-articulated and inherently uncritical, and at the same time immensely biased. A person under its control will pronounce judgment on another person's taste in art, literature, clothing, music, decoration, or anything else, and will do so with such profound self-awareness that it is possible to believe that good taste is ordained in heaven. This person will scoff at those who surround themselves with rules, regulations, principles, and analysis—the "syntax of things," as E.E. Cummings puts it—and instead exhibit a whimsical spontaneity, a penetrating (or so they believe) intuition, and a free spirit in tune with the ebb and flow of life.

There are those who may complain about their impressive arrogance, fickleness, unreliability, and their constant stream of biased and unquestionable opinions dispensed with magisterial authority, but those who complain are (clearly) anal-lice-pickers and don't count. For a full immersion in the nightmare of a purely aesthetic vision, one should read Oscar Wilde's **The Picture of Dorian Gray **.

Netzach's illusion is projection. We all tend to perceive feelings and characteristics in other people that we find in ourselves, and when we guess correctly, it's called "empathy" or "intuition." When we guess incorrectly, it's called "projection" because we are wrongly attributing our own feelings, needs, emotions, or desires to another person and interpreting their behavior accordingly. It's as if we are "projecting" our own feelings onto the world like a film projector.

Some level of projection is unavoidable, and the best measure can be balanced by a critical awareness that it can occur. However, projection is insidious. Projection usually "feels good," and the strength of the feeling associated with a projection can easily overwhelm any intellectual awareness.

One of the most pervasive forms of projection accompanies sexual desire. Why do I find one person sexually attractive and not another? Why do I find certain characteristics in one person sexually attractive but not others? In my own case, I discovered that when I put together all the characteristics I find most attractive in a person, a consistent image of an "ideal person" emerged, and every person I've ever considered as a potential sexual partner was instantly compared to this model. In fact, there was more than one model, more than one ideal, but the number was limited, and each model was very clearly defined, and, more importantly, each model was internal. My sexual feelings (and generally many other feelings) about a person were based on a seemingly arbitrary internal model.

This was crazy. I found that my sexual feelings about a person would change depending on how they dressed or behaved, or how well they "fit the ideal." It became obvious that what I was in love with didn't exist outside of myself, and I was trying to find this ideal in everyone else. Each of these "models" was a living aspect of myself that I had chosen not to consider as "me," and in compensation, I spent much of my time

trying to find people who would bring these parts to life, like a director auditioning actors for a role in a new play. If a person previously identified as ideal fails to meet my notion of how they should ideally be behaving, then I would project a flaw onto them: there was something wrong with them ! Truly insane.

The psychologist C.G. Jung recognized this phenomenon and gave these idealized and projected components of our psyche the title "archetypes." Jung identified several archetypes, and it is worth mentioning the major and most influential ones: since they can generally be found in cases of projection.

The Anima is the ideal feminine archetype. She is part genetic, part cultural, a figure molded by fashion and advertising, an unconscious composite of woman in the abstract. The Anima is common in men, where she can appear with firm power in dreams and fantasies, a projection brought to life by the not inconsiderable power of the male sexual drive. She can be meek and submissive, seductive and alluring, adventurous and dangerous, a cheap whore or an unattainable goddess. There is no "standard anima," but there are many recognizable patterns that have a powerful influence on particular men. The material of male sexual fantasies (found on magazine covers, for example) is astonishingly predictable, clichéd, and unimaginative, and contains a limited number of stereotypical views of women that are as close to the "lowest common denominator anima" as one can find.

The Animus is the ideal male archetype, and much of what is true about the Anima is true about the Animus. There are differences; The predominant quality in the Anima is its appearance and behavior, while the predominant quality in the Animus is social power and competence. In the interest of sexual equality, it is worth mentioning that the material of female fantasies is also astonishingly predictable, clichéd, and unimaginative, and contains a limited number of stereotypical views of men that are about as close to a "lowest common denominator animus" as one can find.

The Shadow is the projection of the "not-self" and contains forbidden or repressed desires and impulses. In many men, the Anima is repressed, and in many women, the Animus is repressed, and thus both form a component of the Shadow. However, the majority of the Shadow is composed of forbidden impulses, and the Shadow forms a personification of evil. Much of what is considered evil is socially defined, and the communal personification of evil as an external force working against humanity (such as Satan) is very common.

The persona is the mask a person wears as a member of a community where a large proportion of their behavior is defined by a role such as doctor, teacher, administrator, accountant, lawyer, and so on. Projection occurs in two ways: first, someone may be used to conform to a role in a particularly rigid or stereotypical way, thus suffering a loss of individuality and likely developing a degree of prejudice or misplaced confidence. Second, many people identify with a role to the point that they carry that role into every aspect of their private life. This "projection itself" is a form of identification—see the section on Tipheret.

The archetype of the Self at the level of Hod and Netzach is usually projected as an ideal form of person: that is, someone will believe that he or she is highly imperfect, but it is possible to attain an ideal state of being in which this same person is kind, charming, wise, merciful, compassionate, in harmony with the Absolute, and a "grab and

mix" of other sanctifying attributes. This projection of perfection will be fitted onto a living or dead person, who becomes a hero, heroine, guru, or teacher, with disgustingly exaggerated abilities.

This projection can also be fitted to a vision of "myself made perfect." The projected vision of "myself made perfect" is common (almost universal) among those who seek "spiritual development," "esoteric training," and other forms of self-development, and in almost all cases, it is based on an abstract ideal. The person afflicted with this condition will likely insist that the human ideal has actually existed in certain rare individuals (usually long-dead saints and gurus, or someone living a great distance away), and that this is the kind of person he or she wishes to be.

It should be comical, but it isn't. There is more to say about this, and it will be continued until the section on Tipheret.

The Klippot, or shell, of Netzach is habit and routine. When behavior, with all its potential for new experiences and new ways of doing things, becomes stuck in patterns that are repeated over and over, then the life energy, the force aspect of Netzach, is pushed aside, and what remains is the dead, empty shell of behavior. Just as the Klippot of Hod is rigid order, the petrification of one's internal representation of reality, so the Klippot of Netzach is the petrification of behavior.

The God Names of Hod and Netzach are Elohim Tzabaoth and Jehovah Tzabaoth respectively, meaning "God of Hosts," but in each case a different word is used for "God." The name "Elohim" is associated with the three sephiroth in the Pillar of Form and represents a feminine tendency (metaphorically speaking) in that aspect of God.(2)

The Archangels are Raphael and Haniel. The Archangel of Hod is sometimes given as Michael, but many authors prefer Raphael (Medicine of God) because of Mercury's association with medicine and healing. Furthermore, Michael has perfectly good reasons for residing in Tipheret, since his name is generally interpreted as "he who is like God," and Tipheret is a reflection of Keter.

This sort of thing can generate a surprising amount of heated debate when Kabbalists get together. For those wondering how far back the discussion goes, Robert Fludd (1574-1607) voted for Raphael, while two hundred years later Francis Barrett, author of **The Magus**, preferred Michael. The co-founder of the Golden Dawn, S.L. Mathers, went for both depending on which text one reads.

Kabbalah is not an orderly subject, and those who want to impose too much order on it are falling into the illusion of... I leave this as an exercise for the reader.

The Angelic Orders of the two sephiroth are the Beni Elohim, meaning Children of the Gods, and the Elohim, sometimes translated as "Gods and Goddesses." There is no hint of polytheism here—the names reflect the idea of "Armies" and the plurality of consciousness.

The triad of the sephiroth Yesod, Hod, and Netzach comprises the triad of "normal consciousness," as we normally experience it in ourselves and in most people most of the time. This level of consciousness is intensely magical: try to move away from it for any length of time, and you will discover the power of the force and form that sustain it.

It is no exaggeration to say that many people are completely unable to leave this state, even when they want to, even when they desperately try. The sephirah Tipheret represents a state of being that releases the energy of "normal consciousness" and is

the subject of the next section.

* Approximately one hundred and thirty kilometers per hour – Translator's Note
(Return)

(1) If memory gaps were to occur, one could quickly conclude that separate personalities are present. Something of this nature occurs in trance, possession, and semi-mystical states. (Return)

(2) The elucidation of the Names of God can become phenomenally complex and obscure, with long excursions into gematria and textual analysis of the Pentateuch, and this is a situation I chose to avoid. (Return)

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The Truth About the "New World Order"

There is a lot of confusion concerning Freemasonry, The New World Order, The United States, and where these all stand in regards to True Satanism. The reason for the confusion is because of infiltration. The ORIGINAL Freemasons who were mainly responsible for establishing the United States of America, designing Washington DC and many other US Cities where the architecture is specially designed and geographically arranged for a future goal, using occult knowledge, had a completely different idea of a New World Order.

This NWO that our Founding Fathers (Whom were almost all Freemasons) had in mind was based upon Luciferian Principles. The goals of this NWO were:

1. To establish a free country where citizens could escape the severe oppression of Christianity and learn the ancient secrets of the past for themselves without any fear of losing their lives.
2. The United States was to be "The New Atlantis" and was meant to set a precedent for other nations of the world to follow in regards to spiritual knowledge.
3. To establish a free nation where each individual could become the best he/she could be.
4. The other goals of this NWO can be found in the original doctrines of the United States.

Now, what happened to the above and where this *other* NWO, which is of the Jews is going today is another story. I remember asking Father Satan about Freemasonry some time ago as I was confused by conflicting information. His reply was "They have been infiltrated" and he also told me the Freemasonry of today is much different from the original, which was based upon Luciferian Principles.

I read soon after this how Mayer Amschel Rothschild, father of the multi-trillion dollar Jewish banking dynasty used his trusted position:

Here is an excerpt from the book "Rule by Secrecy" by Jim Marrs, © 2000, pages 58 - 59:

"This secretive banking dynasty was begun by Mayer Amschel Bauer, a German Jew born on February 23, 1744, in Frankfurt..."

"Young Mayer studied to become a Rabbi. He was particularly schooled in Hashkalah, a blending of religion, Hebrew law, and reason"

"The death of his parents forced Mayer to leave rabbinical school and become an apprentice at a banking house.

Quickly learning the trade, he became court financial agent to William IX, royal

administrator of the Hesse-Kassel region, and a prominent Freemason. He ingratiated himself to William, who was only one year older than himself, by joining his interest in Freemasonry and antiquities. Mayer would search out ancient coins and sell them to his benefactor at greatly reduced prices. Considering his rabbinical training, coupled with his serious searches for antiquities, he surely developed a deep understanding of the ancient mysteries particularly those of the Jewish Cabala. It was during this same period that the metaphysics of the Cabala began to fuse with the traditions of Freemasonry."

**

The Jews infiltrate every source of Gentile power they can. From the inside, they either gain total control or they seek to rot it out and destroy it, through corruption.

The Jewish NWO is a world slave state, headed and run by the Jews. This NWO is the exact opposite of what was intended by the original Freemasons who were Gentiles:

1. The Jewish messiah in the form of "Jesus" (A sympathetic magick connection of where all of the Christian prayers and psychic energy has been shafted into) will unite the Jews and establish a one world government communist state run out of Israel (Stolen from the Palestinians, based upon the fictitious history of the Jews in the Bible, and especially selected because of its being at the crossroads of the three major continents of Europe, Africa, and Asia, and centered upon powerful ley lines) where the Jews will have total rule and control over the Gentiles of every nation, culture, and race of the world.

2. People will be bar-coded like cattle (the meaning of the derogatory Jewish word "goyim" for Gentiles) are branded to ensure this total control. Microchip implants are another possibility to ensure Gentiles can be tracked like animals.

3. All spiritual knowledge will be systematically removed from the Gentile populace (The true goals of both Christianity and Communism) through mass murder and torture as was done during the Inquisition and recently (1950's) as Chinese Communist Chairman Mao Tse-Tung marched on Tibet and burned their monasteries and slaughtered and tortured to death their religious leaders. Tibet, because of its seclusion in the Himalayan Mountains contained much in the way of ancient doctrines of the original spiritual teachings, long before the arrival of Judaism, Christianity, and their cohorts.

4. Spiritual knowledge and occult power will firmly be in the hands of the Jews for total world control.

5. Nearly all uninvolved, lukewarm, and neutral Jews will only be too glad to join this new ruling class of their brethren should the time come.

6. The race-mixing program will further erase all racial and cultural identities for total control. With a loss of self through the destruction of racial and cultural identity, history

can be rewritten any way the Jews see fit. They have been doing this for ages, unbeknownst to the majority of the Gentile populace. This has already been done with Satanism (Humanity's Original Religion), where the original teachings, Priests, Priestesses, other spiritual leaders and people with knowledge, along with libraries were systematically destroyed. The Christian Church has been at liberty to define Satanism any way the see fit, given there is little remaining of the past in regards to knowledge and truth. The Bible is nothing more than a fabricated history of the Jewish people of which they never had. Because of the mass indoctrination and force fed beliefs, the mass mind has created a powerful thoughtform that has aided the Jewish people in their quest for world takeover.

7. Human beings will be nothing more than lost souls with no identity, freedom, knowledge or individuality; just a number in total service of a Jewish run slave state.

The above is completely opposite from the intended NWO of the original Freemasons who were Gentiles. Unfortunately, again, this is playing both sides against the middle for total control. Modern rituals in Freemasonry which are geared to the second coming of that filthy messiah and a fusion of all religions of the world are now quite different from those years ago upon which the records have been removed and sealed in secrecy.

** See: *The Second Messiah: Templars, the Turin Shroud, and the Great Secret of Freemasonry* by Christopher Knight and Robert Lomas.
Published New York : Barnes & Noble, 2000.

It is all too blatant once the spell is broken, how the Jews have wrested control of, and abused occult power in their quest to become "God." If one does the necessary research and studying, one can blatantly see the correlation between the Judeo-Christian Bible, Communism, and the Jewish version of the New World Order. Though the book: *"Deadly Deception: Freemasonry Exposed by One of Its Top Leaders"* by James D. Shaw and Tom C. McKenney, was written from a Christian perspective, it contains much useful information regarding Modern Freemasonry. Upon reaching the 33rd degree (this now a days is much different from the original rank where spiritual knowledge was obtained and the 33 degrees represented the spinal column and the kundalini), the Freemason is usually invited to join the Illuminati, a communist organization with the goals of a Jewish run New World Order.

The Judeo-Christian Bible is, like the goal of the modern day Jew infiltrated Freemasonry, "All religions are one." This is quite blatant given everything in the Christian religion has been stolen from religions all over the world, both east and west and their nazarene (the psychic connection for the Jewish messiah), is comprised of some 18+ Gentile Pagan Gods, like Odin who hung from a tree. Anyone who is familiar with the occult and powers of the mind knows there must be a connection in which to channel the psychic energy.

The Jews have infiltrated nearly every Gentile Occult Organization. The Golden Dawn is chock full of Hebrew symbols, Hebrew angel, god names, Jewish aleph-bet, and so

forth. Wicca is also going this way with the emphasis in some groups on Jewish angels, the Jewish "Three-fold" which is a spin-off of the six-pointed (division of three) "Star of David" which the Jews adopted recently (within the past 100-150 years) and was stolen from the Hindu "Star of Vishnu." The emphasis on the number one (Jewish monotheism, where they, themselves become "God") is unnatural as it takes two to create and even asexual creatures must connect to reproduce at some point.

The truth is: Gentile psychic power, through Christianity and on the other side (The Jews play both sides against the middle and control both sides), the Occult Lodges is being systematically channeled into making the coming of the Jewish messiah, along with a Jewish run New World Order a reality.

Because of the total infiltration and control of key positions, many Gentiles, namely Christians, are confused and lump this NWO into one, where it is really two separate ideas. Because of the occult power used, they are blind to the fact that this monster is in their own back yard so to speak and they are duped into fervently working for it. The Founding Fathers of the United States used occult power for benevolent purposes in establishing a free nation where ancient teachings and spiritual knowledge could flourish without fear of reproach. It should also be blatantly obvious, there is NOTHING "spiritual" about the Christian "religion." It is and always was plain materialism. Christians have no knowledge of the anatomy of their soul, how to heal themselves or others or anything else of a spiritual nature. The entire so-called "religion" is nothing but false and counterfeit. Christians who reach the advanced stages of Christianity take on an artificial pasty look- that infamous Christian pasted on smile. This is because their entire lives revolve around lies, to the point where they begin to take on an artificial appearance and physically resemble the lies they are so steeped in. This is part of their punishment, which will eventually lead to their eternal damnation through the degeneration of their souls due to their rebuking spiritual knowledge, and cursing and blaspheming humanity's True Creator God whom is none other than "Satan."

SEE RELATED ARTICLES:

The Bible: A Jewish Conspiracy and Hoax on the Gentiles

YHVH: The Truth About "Yaweh" "Jehova" Taking the Mask Off of Christianity

Exposing The Old Testament

The New Testament and the Christian Religion

Ancient Gentile Religious Texts:

Replaced With Meaningless Rabbinical Drivel and Jewish Literary Filth

The Stolen Kabbalah

Christianity and Communism: Jewish Twins

U.S Founding Fathers' Statements Concerning the Jews

http://see_the_truth.webs.com/Truth_About_Bible.htm

32 captures

9 Feb 2014 - 16 Jun 2021

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2014 2015 2016

About this capture

The Truth About the Bible

This seems to be one of the last steps in exposing Christianity. This audio sermon is also exceptionally important for everyone who wants to know the truth to listen:

The Holy Bible: A Book of Jewish Witchcraft.mp3

Unless we take some serious action in the way of working relentlessly to destroy Christianity and to alert thinking, intelligent people, the future is very grim. I wrote this sermon some time ago and everyone here should have read it:

The Holy Bible: A Book of Jewish Witchcraft

In my many years of research and study, I have found the bible is not the so-called "word of God" but is a man-made book of witchcraft, hence all of the numbers therein. This is used liberally by top Jews in power to enslave the world. Jewish ritual murder subliminally ties into the Christian mass/service where the nazarene is the child sacrifice; "eat me and drink me" "this is the body of christ..." This son of jewhova, sacrificed by his father...i.e. murdered. In addition, the entire mass/service focuses upon the Jews, Israel and their fictitious history, creating a further subliminal tie. Believers are under a very powerful spell.

2000 Years of Jewish Ritual Murder

The bible is in nearly every home around the world, and in non-Christian countries, its twin, the Koran is the same. This is no different from the \$20.00 bill and the 911 incident, as the \$20.00 bill is the most common currency handled in the USA. The bible

is pushed, it is in hotels, hospitals, nursing homes and is nearly found everywhere. It creates a powerful subliminal tie into the workings of Jewish witchcraft. Many believers have never read the bible, but rely on the interpretations of their corrupted preachers and the ramblings of double-digit IQ idiots, who claim this is the "good book" and believe Christianity to be a help to the poor and the needy and nothing more than a charitable, peace and love promoting movement. Nothing could be further from the truth.

This, like communism itself, is another Jewish lie; another Jewish "brotherhood" program that deceives believers with lies to get them ensnared. As with Jewish communism, intelligence and independent thinking is highly discouraged. The mentally retarded are sacred and revered in Christianity, and with communism, the Christianity program [Jewish communism is the higher level of Christianity] goes a step further and mass-murders intellectuals, in what are known as "purges." The "intelligentsia" are one of the first groups of people to be destroyed whenever Jewish communism forcibly takes over a country or area.

The success of these Jewish programs has been dependent upon the destruction and removal of spiritual knowledge from the Gentile populace. Jewish communism of course takes everything a step further, as most knowledge is systematically removed, not just any spiritual knowledge, but knowledge in general, and is replaced with Jewish communist propaganda. Where Christianity left off, communism take up. Like the Christian mass/service, where the congregation is forcibly brainwashed [people are bored and their minds are open to suggestion, or are nodding off and very receptive to suggestion and indoctrination]. The tactics are the same with Jewish communism and any fool who believes communism to be liberal needs a serious reality check. Jewish communism is in reality, living according to Old Testament laws and so-called "morals" in the strictest sense.

Christianity like its Jewish root creates the problem and then has its own solution. People are indoctrinated that poverty is a virtue, and the ownership of material things is discouraged. This in turn creates poverty on a subconscious level that manifests in reality. The mind and soul are programmed into poverty. Then...here comes Christianity to the rescue, appearing to those with lesser intelligence to be a hero and savior of humanity. In addition, the bible is chock full of destructive suicidal teachings and advice for living. Christianity creates the problem and then brings the solution that damns us all in the end. They work this from every angle and those who are strong believers, tie into this energy and perpetuate this nefarious program in numerous ways. Birth control and related, especially where they are needed, such as in Third World countries, are highly discouraged. This keeps the poverty running rampant, with Christian missionaries and related spiritual criminals to the rescue. This sort of thing fools the populace every time. Most, being too lazy to read the bible, or do any necessary research believe what they are told, that the bible is the "book of God" and that Christianity is a peace promoting, charitable, institution. Few are also aware of the fact that nearly every war was either directly or indirectly instigated by Christianity, nor are they aware of the fact that Christianity, with its twin of Islam has a foundation of the most heinous mass-murder

and torture ever known to humanity. The inquisition finds itself in full power with the stepping off point of Jewish communism.

Getting back to the witchcraft aspect. In order to expose the bible for what it is, one must venture ahead into the unknown regarding the "occult," of which there are numerous threats and warnings against in the bible. There are also curses in place regarding this. Going in, those with lesser courage frighten easily and back out. Those of us who have gone in very deep regarding the occult, spirituality and the powers of the mind and soul...the numbers, the planets and such, have enough knowledge to see the bible for what it really is. You have to have the experience and the knowledge.

All of those bible "prophecies" are also man-made. Yes, this is true. Again, those with lesser intelligence, such as Christian believers and their preachers are deceived into believing these are acts of "God." Well, truth be known, these sorts of things can be accomplished by knowledgeable human beings as well; people who are well versed in knowing how to use occult power. The bible is no "book of God." The fact that is full of numbers should sound an alarm for many, but the sad truth is most are oblivious to this. Witchcraft uses numbers.

Lilith led me to a book in a second-hand store: Eye to Eye: Facing the Consequences of Dividing Israel by William R. Koenig. The idiot author who is a US senator lacks the intelligence to see through his own writings in the book. Phrases like "because the bible says so" and such reveal the gross stupidity of this deceived believer. It is obvious he cannot think for himself, BUT his research is excellent in providing a summary of events that correlate with the verses in the bible.

Now, every time there are issues involving Israel and before the manifestation of the bandit criminal state; any issues involving the Jews, disasters would soon follow. This is no "act of God." These are curses that were established over the centuries by the Jews, through Jewish ritual murder and related. The energies of believers and the fact that the bible is as ubiquitous as currency bolster these curses and provide a powerful energy host.

For those of you who are unfamiliar with the King Tutankhamen excavation, please take some time and learn about this. The opening of the tomb in Egypt in 1922 unleashed some powerful curses. These curses were also man-made. Ancient Egypt was highly spiritual. These curses were set into motion by gentiles, but the same principles apply...the use of witchcraft. If spiritual knowledge is removed from the populace and in return the populace is force-fed with lies, those who HAVE this knowledge and power become Gods.

Every time there are issues with Israel, the USA or any other country involved pays the price with natural and other disasters, loss of life and destruction, totaling losses in the billions. This is no "act of God" it is the result of centuries old man-made curses put into action by top Jews via Jewish ritual murder and its subliminal support of the Christian

mass which focuses on the Jews with the theme of the sacrificed nazarene, which is a child sacrifice, being this is the assumed "Son of God."

As with any curse, all of these can be turned right back onto the senders. JoS has had many group workings over the years. In the hands of powerful Satanic mages under the direction of Satan, we can defeat all of this. If this is not done, the future is doomed. Knowledge is also a very important key, as the more people who wake up to the truth of the Christian and Muslim programs; this will act in breaking the spell. These programs are nothing more than powerful spells that masquerade as being the "word of God" and keep humanity in chains. The slavish worship lavished upon jewhova and that nazarene are then transferred to the absolute worst of criminals, such as Josef Stalin, Kim Il Sung, Mao Tse-Tung and other related communist filth that have mass-murdered and tortured innocents by the tens of millions. This is why Satan warns us in the Al-Jilwah against worshipping: "No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshipping all gods."

Satan does not demand slavish worship and warns against this sort of thing as this sets up the populace to be enslaved and destroyed. Satan stands for rebellion, individuality, and freedom and above all, for the advancement of humanity.

The USA has been targeted for communism. High Priest Micama Gmicalzoma hs also made youtube videos of my sermons:
[Exposing Christianity YouTube](#)

Deluded Christians and Muslims blame everything on Satan. They do not have enough intelligence or knowledge to see everything is of their own so-called "God," who was a murderer and a liar from the beginning, and who depends upon human sacrifices. This in reality is the Jewish people. Again, as I have stated many times before, there is nothing spiritual about the bible, nor is there anything therein to advance humanity in any way; only to keep everyone enslaved and damned. The Old Testament, being full of genocide, infanticide, mass murder, torture, looting and plundering, war, and the enslavement of Gentiles is a system. This is used by Jew communism whenever it takes hold of a nation or area. Before actual communism, the Catholic Church and its inquisition acted by the exact same methods. Under this murderous institution, same as with Jew communism, all knowledge was removed from the populace, hence the term the "Dark Ages" and replaced with compulsory church propaganda, same as with communism brainwashing. The New Testament with the communist teachings of the nazarene is chock full of suicidal advice such as cut off thine hand, pluck out thine eye, turn the other cheek, walk the extra mile, bless those who curse you, having blind faith, and other nefarious teachings to destroy humanity; preparing the unknowing populace to readily accept communism. And, as for "blessing those who curse you" the bible is very direct regarding blessing the Jews and Israel.

Some idiot preacher made a youtube video regarding the new \$100.00 bill and how this time it is much worse than the \$20.00 bill in the way of enacting disaster. Of course, the

buzzard brained idiot blames this on Satan out of extreme stupidity. The level of stupidity and idiocy within Christianity is staggering to say the least. Satan has been trying to get through to those with enough sense to see through all of this. Satan is the liberator of humanity. Satan stands for rebellion. Unless Christianity and its twins of communism and Islam are completely destroyed, there will be no future for any of us.

Christianity and Communism: Jewish Twins

Christianity, Communism, the Jews and the Bible

The Holy Bible: A Book of Jewish Witchcraft

The Christian Mass and How it Ties into Jewish Ritual Murder

Mind Control Programming and the Bible

"Year Zero"

The Jewish Enforced Microchip Implants PDF

The above article is extremely serious. This is what the enemy race of alien Greys have, a microchip implant that controls their emotions, thoughts and everything else. The article contains numerous reference links along with excerpts that prove this is in the VERY near future for the entire world and is already happening

Satan's Library [Free pdf's, audio sermons and information]

BACK TO EXPOSING CHRISTIANITY

<http://deathofcommunism.weebly.com/en.html>

27 captures

24 Jan 2015 - 8 Mar 2021

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10

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About this capture

Essence of Communism

Communism's Jewish Roots

Equality and race mixing is
genocide of the White Race

Communist infection of the Black Race
Liberalism and Communism are Two Parts of the Same Jewish Coin

Communism's Continuation of Christianity

Jewish Pseudo-science & Materialism

Communist Truthphobia
Play Both Sides against the Middle

Jewish Bolshevism: Global Genocide of Whites in the 20 Century

"Heroes" of the Soviet Union

Putinism: communism of the 21 Century
Communism in Cuba and Latin America

Communism in Europe of today

Communist War on Women and Family

Communism in the Far East

Death of Communism
Originals and links

Help spread the truth: download all this site in PDF
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Death of communism part 2 (newest pages in PDF)
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"Xianity and communism are the same. Satan wants us to now focus on destroying communism. People need to know it is the Jews behind both. From what we have been getting in the news here, it appears the Jews are trying to resurrect communism again in Russia. They must be stopped. Several also in the JoS ministry are all getting the same message from Satan and the Powers of Hell - destroy communism. The problem is when communism goes down, then xianity is right back on the people. Most people are fooled into thinking xianity and communism are against each other and do not know that it is the same Jewish agenda designed to deceive the populace."

"Yes, communism is from other worlds out there - the reptilians and the greys. Lilith told me this. The reptilians use mass slave labor and the slaves are like nameless, faceless, emotionless and only a number. Just stay strong and know you are not working alone. Satan and the Powers of Hell are with you and an important ritual was done to wake up

Russia. When you have the time, the meditation books should also be done, as Russia has been without spirituality for a very long time. Then, the xians come right back as soon as communism falls, just like fleas on a dog... Communism must be destroyed in Russia, as the energies for it are still there. There is a war going on in other worlds...communism versus freedom fighters. They really went head to head in WW2."

"Satan told me and the JoS ministry, he really wants the word out in Russia more than anything. He wants for as many Russian people to know the truth, that the Jews are behind communism and xianity is the very same Jewish shit as is communism. Satan wants both xianity and communism completely destroyed. That Jewish holocaust is used to distract the populace from communist atrocities. The Russian people must fight back."

"The Jews are beginning to panic. Holocaust denial is now so prevalent it made the white house here and the president [who is a communist] denounced it publicly. The USA has a lot of closet communists who are working to bring it down. They are breaking the constitution and doing all kinds of things here. Communism is rampant here, but not yet full blown..."

- High Priestess Maxine Dietrich

This site containing all JoS ministers's sermons about communism is the answer on this Satan's desire.

Special thanks to JoS ministry, who is working 24/7 to make the truth known and who's material on communism this site is based on:

High Priestess Maxine Dietrich
High Priest Mageson666 (Don Danko)
High Priest Hooded Cobra 666
High Priest Jake Carlson

To the member of Joy of Satan groups and forums Egon Albrecht, the author of the article Germany must ACCOMPLISH, all the material on communism in Brasil and whole design of this website, who also provided huge technical help.

And to my Demon, without whom Russian translations of 3 volumes of Satanic meditation, Runic Kabbala and this entire project would have not existed.

Hail Satan and All Gods of Hell!!!

The war that came from the other worlds...

Yes, communism is from other worlds out there - the reptilians and the greys. Lilith told me this. The reptilians use mass slave labor and the slaves are like nameless, faceless, emotionless and only a number.

- High Priestess Maxine Dietrich
www.joyofsatan.org

There is a war going on 'out there' involving other worlds, extending to different parts of our galaxy. The greys made a deal with the Vatican - wealth and power in exchange for souls. That was one. It all has to do with occult power, along with race as well. In addition to the mass murders and tortures of Gentiles, spiritual knowledge was forcibly removed. This is what Christianity and Islam are all about. Spiritual knowledge and occult power are systematically removed and replaced with meaningless crap. This is analogous to a sense taken from one side in a war, say one of the five senses and the enemy who has all five has an obvious clear advantage. The side with four or less will obviously lose.

In our case, this was the sixth sense that was removed along with knowledge pertaining to it. In its place, like I already wrote above- meaningless crap along with lies to replace it. The Inquisition even went as far as to murder the grandchildren and other descendants of so-called 'heretics.' This is because the "witchpower" is hereditary. This was a huge victory for the enemy, no different from communism where mass murders are committed to wipe out any memory of the former generations that were a threat. Then, the occult knowledge is kept in the hands of a few, mainly top Jews [they also have full control of the Vatican and also Islam at key points].

This was all accomplished with the help of the enemy human-hating greys and their reptilian superiors, and carried out by the Jews who are tied in with them. If one does the necessary research, there are many paintings of that period depicting an unusual amount of UFO activity. During the Second World War, there was also a high level of UFO activity when both opposing sides our Satan [National Socialism] vs. the enemy [communism] went head to head. Most of you also know about the Roswell incident in 1947, when the enemy greys became very confident along with post WW2 incidents involving them.

I posted a link to a youtube video here some time back, but it was taken down [so what else is new?]. This video for those of you who haven't seen it- here is another link <http://www.youtube.com/watch?v=R7kcWt02fnk&list=PL54952C23C765D3F4>

If you can't find it, if it gets taken down again, then look up "Ancient Aliens S02E05" or "Aliens and the Third Reich." Hopefully, the above link should work ok. Of course, there is the same slander, but the video itself is very revealing. Our side [Satan, The Empire of Orion] worked with the Nazis. The other side- the enemy greys worked with those fighting for communism. Hitler vs. Stalin. WW2- things reached a climax, as never before in history.

If you note throughout history, and this goes back centuries, the greys- the Communist/Christian side always has been human hating, mass murdering, and brutally enslaving. Islam is no different. They are also prolific liars and deceivers who try to use,

manipulate and promote slogans of "love," "equality," "brotherhood" and "better living conditions"; "a better life" to trap massive numbers of victims. This also comes along with their programs of "love" and "peace" resorting to endless mass murder, torture, war and the destruction of human life and spirit to accomplish their agenda of enslaving the entire world.

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

This has been going back and forth for a very long time and is not over with. In addition, each side has its own humans working here. I know most of the people on Satan's side here were born with certain marks. The enemy knew this a long time ago and gave the name for these birthmarks "witches' marks" which automatically meant death upon discovery. Our leaders; most were contacted by Satan early in life, before the age of their first Saturn return at 29-30. Satan has had his own souls, those who have been with him through many lifetimes, elite souls who attain the most powerful positions in this world such as Adolf Hitler, the reincarnation of Rameses II, a noted and very powerful historical figure and pharaoh. Some of the other top Third Reich Leaders were also reincarnations of important pharaohs. The importance and status one attains in a former life usually comes much easier in succeeding lives- elite souls.

I hope the above answers your questions. The Christian and Islamic programs of filth involve much more than just what we are told about human history and this earth. You have to research, study and learn to think outside of what we are all told. I know there are people here who take this lightly or just blow it all off, but this is deadly serious. We need to reach as many people as possible and work to destroy the programs of the enemy with exposing Christianity and its twin of communism. Our entire future is on the line.

I also want to add that in spite of the enemy campaign to destroy all Gentile spiritual knowledge, some still survives. In Russia and the Caucasus, there is knowledge of a centuries old protective and benevolent spirit that was very much revered and the name was "SHAYTAN." There is reference to this in the book in the chapter about the Almasty: The New Soviet Psychic Discoveries: A First-Hand Report on the Startling Breakthroughs in Russian Parapsychology Paperback - September 1, 1979 by Henry Gris and William Dick.

- High Priestess Maxine Dietrich

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Изображение

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http://www.angelfire.com/dawn666blacksun/Mind_Control_Programming.htm

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About this capture

Mind Control Programming and the Bible

by

High Priest Don

The article below has been updated in some areas. For more information, please read the "Sermon on 666" following this article, below.

Note with the fall of the Soviet Jewion. The Jews have been working to rebuild the Christian religion in the failure of their atheist Christian program. This allows them to maintain strict control over the populace. From which they will in time regain the former control they once had.

We can see in the link how the Jews use subliminal programming on America that connects into their spell book the Bible on the populace:

1960'S SUBLIMINAL MESSAGES (in slow motion)[Youtube video]

2 Corinthians

12:16 But be it so, I did not myself burden you. But, being crafty, I caught you with deception.

Note in the above youtube video, the Jews are using the terms with God repeatedly:

"God is real, God is watching" = 22 letters

"Believe in government God" = 22 letters

"Obey Consume Obey Consume" = 22 letters

According to Christian and Jewish mysticism, 22 is the number of the Hebrew Alphabet is the number of the Master builder, infinity and completion, Quintessence [spirit which is God in the universal sense in the Hermetic teachings] the mind of God and God. The Nazarene utters the 7 last words of finality, on the cross which is the phase at the start of Psalms 22. It equals the 12 Zodiac signs and 10 planets in the Tarot of which such alphabet is assigned. Revelation the last book of the Bible also has 22 chapters.

The number 22 corresponds to the World trump card of the Tarot, indicating completion. This indicates the enemy completing their goal of world conquest and domination through communism.

More on this important subject in the following article:
The Holy Bible: A Book of Jewish Witchcraft

Psalms 66:7

He [God] rules forever by his power, his eyes watch the nations-- let not the rebellious rise up against him.

The book of psalms is the 19th book of the bible. Note the verse, 66:7; which also adds up to 19 [$6 + 6 + 7 = 19$]. $19 = 19 = 38$ and $3 + 8 = 11$, which is a number of downfall, so the above verse not only threatens against rebellion, but given the numbers, it subliminally points out that rebellion will result in down fall.

1 Samuel 12:15

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

1 Samuel is the 9th book of the bible. $9 + 12 + 15 = 36$; $3 + 6 = 9$.
9 is the number of finality and Judgment, the power of God itself.

Colossians 3:22

Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God

Colossians is the 51st book of the bible. [$5 + 1 = 6$]. The Jews use the number 6 extensively, such as in their "six million" phony holoco\$. In the bible, the number 6 is the number of man without any spiritual power. The number 7 has to do with the 7 chakras and spiritual power emanating from these and spiritual perfection. 6 falls short. 6 is also a number of hard labor. Work was done for 6 days and the 7th was a day of rest.

"The number 6 is stamped on all that is connected with human labor. We see it stamped upon his measures, which he uses in his labor, and on the time during which he labors. And we see this from the very beginning."

The Jewish emphasis on and use of the number 6, sets up a vibration on the astral for the advancement of their agenda, their communist state and world order. Communism is slave labor. With the communist state, the jews become "god" and all spiritual knowledge is replaced with material atheism.

The above verse of the 51st book of the bible [$1 + 5 = 6$] advocates slave labor. Taken further, the verse 3:22 can be multiplied $3 \times 22 = 66$; the total number of books in the

bible, indicating completion of the Jewish communist slave labor state and their new world order.

Romans 13: 1-7

1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

2 Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.

3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you.

4 For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer.

5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.

6 This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing.

7 Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

The Founders wanted the Great Seal put upon the dollar for a good reason, but they never put anything about the Jewish "God" on there. Reference to the Jewish "God" was put on American currency by Jewish President Dwight David Eisenhower.

"July 30th, 1956, two years after pushing to have the phrase "under God" inserted into the pledge of allegiance, President Dwight D. Eisenhower signs a law officially declaring "In God We Trust" to be the nation's official motto. The law, P.L. 84-140, also mandated that the phrase be printed on all American paper currency." 1 Eisenhower was a Jew by his own confession; the name Eisenhower is taken from Eisenhauer a Jewish surname.

"In Eisenhower's West Point Military Academy graduating class yearbook, published in 1915, Eisenhower is identified as a "terrible Swedish Jew."

It's not a surprise that the Kosher owned White House with the President Franklin Delano Roosevelt who himself was of Dutch-Jewish ancestry and his staff read like a synagogue list.

"In 1943, Washington not only transferred Col. Eisenhower to Europe but promoted him over more than 30 more experienced senior officers to five star general and placed him in charge of all the US forces in Europe.

This great "General" who hid in fear pissing himself when it was believed a tiny

unarmed, German Commando unit was after him during the war, personally ordered the murder of over 1.7 million German soldiers after the war was over in his P.O.W death camps. Their only crime was defending their nation and people. Many of the above where not any older then 15 years of age. This is another blatant example of Pure Talmudic hate.

For the full article "In 'Eisenhower's Death Camps': A U.S. Prison Guard Remembers, click [here](#)

"In God We Trust" has 12 letters: Twelve is a perfect number, signifying perfection of government, or of governmental perfection. There are 66 books in the Bible, which add to 12 [$6 + 6 = 12$].

The word God also appears 4473 in the Bible adding up to the sum of 9. 9 is the number of finality and Judgment, the power of God itself which is wrapped up with this:

The Judgments of "God" in Haggai 1:11 are enumerated in nine particulars:

"And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

Haggai is the 37th book of the bible. $3 + 7 = 10$; so Haggai 1 would be 11; here again, we have 11 11.

"The law was signed by President Eisenhower on July 30, 1956, and the motto was progressively added to paper money over a period from 1957 to 1966. (Public Law 84-851)[18] The United States Code at 36 U.S.C. § 302, now states: "'In God we trust' is the national motto."2

One can see that money is a powerful way to inject something into the unconscious of the public mind:

9/11 \$20 Bill Trick [Youtube video]

Here is more information on subliminals in the Media leading up 911:
WHAT? ...Hollywood Predicted 9:11??? [Youtube video]

Bluntly here:

9/11 foreshadowed in Super Mario Bros. The Movie [Youtube video]

And we can witness how the Jewish powers inject their "God" into the mass mind again: "Eisenhower signed the bill into law on Flag Day, June 14, 1954. Eisenhower stated "From this day forward, the millions of our school children will daily proclaim in every city and town, every village and rural school house, the dedication of our nation and our people to the Almighty.... In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall constantly strengthen those

spiritual weapons which forever will be our country's most powerful resource, in peace or in war.

The phrase "Under God" was incorporated into the Pledge of Allegiance June 14, 1954, by a Joint Resolution of Congress amending §4 of the Flag Code enacted in 1942."³

In closing, many people in the JoS e-groups have mentioned how they have seen certain numbers repeatedly. This can be a certain number recurring on a license plate of a vehicle, or on a digital clock, in an advertisement, and in many other places. Sometimes this can even occur for days, but this alone and by itself is harmless. When we are aware of certain numbers, this establishes a subliminal vibration and before we know it, we begin to see these same numbers frequently in our daily lives. This aspect is quite innocent and oftentimes meaningless, but in the above article, the perpetrators are fully aware of the power of numbers and they enforce this to establish their magickal workings in reality, via the Judeo/Christian Bible. This is why many Christians are practically coerced into memorizing bible verses, as this imbeds a subconscious link. For more on this:

The Holy Bible: A Book of Jewish Witchcraft

Christianity, Communism, the Jews and the Bible

The Christian Mass and How it Ties into Jewish Ritual Murder

Sources

1 This Day in History [www.history.com]

2 Wikipedia Article: "In God We Trust"

3 Ibid

SERMON ON 666

As I have already written two sermons concerning biblical numerology and how the bible is a book of Jewish witchcraft, here is more on the numbers...

The bible has a total of 66 books. As most of you already know, the jewish powers always emphasize the number 6, as with their 6 million phony holoco\$ and May Day, important communist holiday [May 1st; 5/1; $5 + 1 = 6$], and many more. Be aware of this, especially when watching the news and reading newspapers, magazines, etc. The Jews always emphasize the number 6. This is also corresponds to the kabbalistic Saturn square, which adds up to 15 on all sides, even the diagonal. In the bible, the number 6 is the number of humanity without any spiritual power. The number 7 has to do with the 7

chakras and spiritual power emanating from these and spiritual perfection. 6 falls short. 6 is also a number of hard labor. Work was done for 6 days and the 7th was a day of rest. "The number 6 is stamped on all that is connected with human labor. We see it stamped upon his measures, which he uses in his labor, and on the time during which he labors. And we see this from the very beginning." The number 6 also has to do with slavery:

Colossians 3:22

Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God.

The above verse of the 51st book of the bible [$1 + 5 = 6$] advocates slave labor. Taken further, the verse 3:22 can be multiplied $3 \times 22 = 66$; the total number of books in the bible, indicating completion of the Jewish communist slave labor state and their new world order.

The truth is... Satan's number 666 is the number for the kabbalistic square of the Sun and indicates spiritual power and advancement. Nearly all of the ancient Pagan religions emphasized "worship" of the Sun. The code word "worship" in truth translates into intense focus upon, as in deep meditation. In addition, $6 \times 6 \times 6 = 216$, which has to do with certain powerful nadis within the soul. The solar chakra is the most powerful and important chakra of the soul and has to do with working the magnum opus. The solar chakra is the Grail chakra; the cup that holds the elixir of life secreted by the pineal gland. The bible with 66 books falls short of realizing the godhead and works to keep humanity spiritually and psychologically enslaved.

According to the bible, the number 12 is supposed to be a perfect number, with the number 13 being of Satan. As human beings, we have a total of 13 major chakras, not 12. 13 IS one of Satan's numbers [$1 + 3 = 4$]. Again, the number 12 falls short. In ancient times, there was a 13th sign of the zodiac. 12 also relates to our Saturn centered time; 60 seconds within a minute, 60 minutes within an hour and 24 [$2 + 4 = 6$] within a day. Saturn, as I already wrote in the above vibrates to the number 6. Saturn is the malefic planet of suffering, hard work, misery, misfortune, and loss. Wherever Saturn is placed in one's astrology chart, this is where one will suffer in life. The Jewish powers designate 12 as being the number for "perfect government," in other words, humanity being spiritually helpless, falling short of spiritual power and attainment, and being subject to enslavement through the government and total domination at the hands of the jews who run that government. The subliminal vibrations and messages in the bible set humanity up for this. In contrast, the 13-month lunar calendar is based upon the natural time of the earth. We are all living out of sync with the natural harmony of the earth in regards to our calendar and time.

"Year Zero"

The Jewish Enforced Microchip Implants PDF

The above article is extremely serious. This is what the enemy race of alien Greys have, a microchip implant that controls their emotions, thoughts and everything else. The article contains numerous reference links along with excerpts that prove this is in the VERY near future for the entire world and is already happening.

Exposing Christianity

BACK TO THE REAL HOLOCAUST

http://www.angelfire.com/dawn666blacksun/Bible_Jewish_Witchcraft.htm

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About this capture

The Holy Bible: A Book of Jewish Witchcraft

There is nothing "holy" or anything for spiritual advancement or the betterment of humanity in the bible. Look to the numbers, the books, the scriptures, and the contents and you will see it for what it is really for; it is a book of Jewish witchcraft, of which they use liberally way at the top, to advance their agenda and to enslave the masses. The whole point of this article is to explain in every day simple terms on how they do this.

For those of you who are unfamiliar with spirituality and the workings of the mind, known as "witchcraft," I am going to explain this so you can understand how this works. Look around you, everything you see, your computer screen, your chair, your bed, your furniture, the cars outside, buildings, windows...everything you see was once someone's idea before it materialized into a physical form in reality. Now, I also want to add in some instances, such as with science, for example storms manifest on their own; hot humid air

colliding with cold, dry air for example, but the majority of everything here was once someone's idea.

Most of you are familiar with the cone shaped hats that classic wizards and witches wear. These often have stars drawn on them and such. The symbolic meaning of the cone is energy welling up to the top of the head. This is also symbolized by the Egyptian pyramids. Energy is needed to manifest an idea into reality. Energy is also like water in that it will take the easiest way out if not thoroughly directed. A conscious witchcraft working needs energy and the focus of the mind. The more important the working, the more it may take planning before doing it. By planning, I mean a date where the planets are supportive of the working [hence the stars on the cone-shaped hats], along with timing, and knowledge. The more forces working in harmony to support the spell, the better, especially the numbers, as life is made up of numbers...time.

The working is empowered by the right [female] side of the brain. This side of the brain rules over the subconscious mind and is also the passive side of the brain. The left side of the brain is the male, logical side that directs the working. The more energy that is directed toward a working, the more likely it will manifest in reality. Little things do not require massive amounts of energy, but controlling the world and what I reveal later in this article, do require the participation of the subconscious [female side of the brain] mass mind. The populace is unaware of this. This is the reason a Bible is in nearly every home, as it acts as a subconscious receiver and it has subliminal power, a connection with the numbers, the verses and given the centuries of massive amounts of psychic energy being poured into it from believers, it has plenty of power. Believers subconsciously tie into the energy and unbeknownst to most, can be controlled this way. This is only a brief summary of how the powers of the mind and soul work. To learn more, study up on the subconscious mind, especially how some people are able to obtain the entire contents of a book by just holding the book and focusing on it, without reading it. This should give you some idea of the power the Bible has. This is another reason why Bible verses are memorized, as these become embedded in the subconscious, and this bleeds over into the mass mind, making the mass mind a powerful tool in working a spell.

In addition, many of you are familiar with subliminal messages. Most of us have heard or read about how popular advertisements, music, and other media use subliminal messages that are not usually detected by the conscious mind. We are unaware of them, but they do work and they do influence people. At the end of this article are links to Youtube videos that further demonstrate this. To further confuse and misdirect the populace, these workings such as the 9-11 are blamed upon Satan, but with a little research and study, you will find the opposite to be true. All of these are of the Judeo/Christian Bible. This is no different from the phony Jewish "Holocaust" Lie of the "six million." Note how the number six is frequently used [more on this below]. The endless media publicity and otherwise this receives, acts as a major distraction and diversion away from the real atrocities, mass murder, torture and brutality committed by the Jewish communist program.

Some of you may remember here how after the 9/11 incident, many people were folding \$20.00 bills a certain way, as the twin towers could be seen in flames, given the bill was folded, then viewed a certain way. The \$20.00 bill is the most commonly used of US currency. Shortly thereafter the 9/11 incident, the \$20.00 bills were very rapidly replaced with a new version. They all disappeared very quickly. The excuse used before the public was that they could be easily counterfeited. The real reason was because of the design of the bill and the subliminal vibrations it carried.

The number eleven is a number of chaos, destruction, and disintegration, according to the bible. Because that filthy Bible is in nearly every home, so many people adhere to Christian teachings, and put their faith in it, like the \$20.00 bill, it is a very powerful subliminal tool, even more so than the \$20.00 bill, as it has been around much longer, and is international. Thus, when Jews at the highest levels work their witchcraft in groups, they use the numbers and verses in the Bible to accomplish their ends. From what I understand, some of the verses are vibrated in Hebrew in boustrophedon, meaning read in zigzag. They also bob back and forth when they "pray" in groups.

The numbers 10 and 12 in the bible are supposed to be perfect numbers.

The 12 sons of Jacob minus Joseph ["one is not" - Genesis 42:13] without whom the other 11 would not have survived.

Note* Genesis is the first book of the bible; $Genesis = 1 + 42 + 13 = 56$, which reduces to 11. This is in addition to the verse itself.

King Jehoiakim [2 Chronicles 36:5-6] reigned 11 years before Nebuchadnezzar carried him away into captivity [his downfall and the end of his rule].

King Zedekiah [Jeremiah 52:1-11] reigned 11 years before Nebuchadnezzar imprisoned him, murdered his family, and mutilated him.

In the 11th year of the Babylonian captivity Ezekiel prophesied of the fall and the destruction of Tyrus, [Ezekiel 26:1-5].

In the 11th year of the Babylonian captivity Ezekiel prophesied of the fall and the destruction of Egypt [Ezekiel 30:20-26].

Note also in the above scriptures, if you do some more reading on them, they all rebelled against the Jews and were punished for it. The above serves as an example...there are many more.

Now, the number 9 is a number of endings and finality. Note how the biblical verses that emphasized the number 11, all related to destruction and fall.

I will not make this article too long, as I will have more detailed examples and such in the near future. The book of Job [suffering] is used to curse their enemies in many

circumstances. The bombing of Dresden was carried out on the Christian holiday of Ash Wednesday and reduced the city to ashes. I could cite many more examples, but taking a look at how similarities all tie in, we have:

On 15 March 2004, there were exactly 911 days between the Twin Towers attack of September 11, 2001 and the bomb attacks on the trains in Madrid Spain on March 11, 2004.

Madrid, Spain has 11 letters.

New York City has 11 letters.

The American attacks occurred on September 11th 2001.

The Madrid attacks occurred on March 11th 2004.

There were 911 days between the American and Madrid attacks [$9 + 1 + 1 = 11$].

The Madrid attack occurred on the 11th Thursday of the year.

September 11th is the 254th day of the year [$2 + 5 + 4 = 11$].

After September 11th there are 111 days left to the end of the year.

September 11 has 9 letters and 2 numbers [$9 + 2 = 11$]

11 March 2004 has 5 letters and 6 numbers [$5 + 6 = 11$].

Each building had 110 stories [$11 \times 10 = 110$].

The Madrid train attacks left 191 people confirmed dead [$1 + 9 + 1 = 11$].

On September 11, 2002 the names of the 2,801 victims of the World Trade Center attacks were read aloud from Ground Zero [$2 + 8 + 0 + 1 = 11$].

The Twin Towers standing side by side look like the number 11.

The first plane to hit the towers was Flight 11.

Flight 11 had 92 on board [$9 + 2 = 11$].

Flight 11 had 11 crew members.

Flight 77 hit the Pentagon [$11 \times 7 = 77$].

Flight 77 had 65 on board [$6 + 5 = 11$].

911 is the number to call in case of emergency [$9 + 1 + 1 = 11$].

New York was the 11th State added to the Union.

Manhattan Island was discovered on September 11, 1609 by Henry Hudson -11 letters.

Saudi Arabia has 11 letters.

Afghanistan has 11 Letters.

Note how the vibration of the number 11 ties all of this in with the 9. Astral energy seeks the easiest way out and like attracts like. It is no wonder that Freemasons, who are controlled by Jewish powers, place their hands upon the bible during their initiation. Given every page of that evil Bible has the word "Jew" "Jews" "Israel" "Jerusalem" and related; the Nazarene and company- all Jews and given the Jews proclaim they are the "Chosen of God" and they are held in the highest esteem and exalted in the bible, no wonder they are so powerful and have secretly ruled over the world, unbeknownst to the masses, for centuries.

Satan, himself also showed me how these workings are like a domino effect. Once something is set into motion on the astral, the energies put into motion seek out like energies and things tie in. With the strange and eerie coincidence of the numbers [this is only a sample, there are many more], this reveals this is not a random act, but a dead giveaway that this was an occult working which was deliberate.

I would also like to add the Jewish emphasis on the number 6. Please do not confuse this with "666" which has an entirely different meaning.

Just be aware and you will notice what I am saying here. For example, the six million for that holoco\$t hoax, Jewish communism has its important holiday May 1st; $5/1$; $5 + 1 = 6$. With this I could go on and on. Israel has 6 letters. Pay attention to the news and also history; anything connected with the Jews and you will see what I mean. In the bible, the number six is the number of man without any spiritual power. The number 7 has to do with the 7 chakras and spiritual power emanating from these and spiritual perfection. 6 falls short. 6 is also a number of hard labor. Work was done for 6 days and the 7th was a day of rest.

"The number 6 is stamped on all that is connected with human labor. We see it stamped upon his measures, which he uses in his labor, and on the time during which he labors. And we see this from the very beginning."

The Jewish emphasis on and use of the number 6, sets up a vibration on the astral for the advancement of their agenda, their communist state and world order. Communism is slave labor. With the communist state, the Jews become "god" and all spiritual

knowledge is replaced with material atheism. Only the Jews at the top know the secrets of the occult and they use their curses and spells on an unknowing, and helpless populace to whatever suits them. Christianity in more ways than one is a stepping off point for communism. In addition, Christianity has made so-called "religion" into such a totally repulsive and vile concept, that many who are unknowing, gladly accept and promote atheism.

In closing, like everything else, this is all blamed upon Satan and our Pagan Gentile Gods by ignorant brainwashed fools. Most Christians do not have the intelligence or the strength of character to delve into the occult. There are also scriptures in that bible that the Jews use to curse and frighten outsiders away from really getting into the occult. I remember when I was new to Satanism, I had a bad experience, but this only drove me on and heightened my curiosity. One cannot be afraid. The Jews and their alien cohorts have used fear as a tool for control for centuries. In communist countries, the populace lives in a constant state of terror. This is also in league with the bible, as is everything else regarding Jewish communism.

I will have more information and many more examples on how the bible is nothing more than a book of Jewish witchcraft, hence the numbers; biblical numerology, and how the bible is continuously pushed upon the populace, it is in nearly every home, in hotel rooms and everywhere else. Everyone is familiar with it, and knows what it claims to be.

The world needs to wake up. Please feel free to educate others, distribute this and any other JoS articles and to work hard for Satan. Satan means "truth" in Sanskrit.

911 WAS ALSO A SPIRITUAL ATTACK [TOWER OF BABEL]

Below is a direct quote from the Torah:

(Genesis 11:9) Therefore the name of it was called Babel, because the LORD confused the language of all the earth, there. From there, the LORD scattered them abroad on the surface of all the earth."

NOTE: 11:9

Now, in the USA here, our civilian dates are month/day, but worldwide and with the military, it is day/month. So with most countries outside the US, it would be 11/9, not 9/11. This was also a spiritual attack, to divide, confuse, destroy communications.

More in the scriptures preceding this:

(GEN 11:6) The LORD said, "Behold, they are one people, and they have all one language; and this is what they begin to do. Now nothing will be withheld from them,

which they intend to do.

(GEN 11:7) Come, let's go down, and there confuse their language, that they may not understand one another's speech."

The Tower of Babel has to do with raising the Serpent [building a tower is an analogy]. With the Serpentine Power, telepathic communication and all knowledge are possible and with telepathic communication, there are no language barriers, as the communication is filtered down through the pineal gland from the communicator into whatever language the receiver mainly speaks and understands. This is why some telepathic communications can be 'off' sometimes. Specific words don't always get filtered perfectly for one, due to an under-activated pineal gland, and for another, there are sometimes major differences in languages. In some languages there is no equivalent expression or word to convey what is meant in another language.

Every time throughout recorded history when humanity has advanced to a certain level of knowledge, that knowledge has been systematically destroyed. This is most notable with the fall of the Roman Empire, where Europe regressed into the Dark Ages for 1,000 years. After the Jews were expelled from Western Europe, then the Renaissance emerged, bringing enlightenment. The Jews who migrated to the east and also to Sicily [especially after being expelled from Spain], wreaked havoc on the Gentiles of the east [eventual communism in Russia and of course, the same Jewish ritual murders, where the Gentile populace responded understandably with pogroms] along with establishing organized crime in Sicily.

Here is blatant proof of subliminals used in the Media leading up 911:

Most people are fully aware that Jews control Hollywood and the media.

WHAT? ...Hollywood Predicted 9:11??? [Youtube video]

The above video is proof that the so-called "prophecies" in the Bible are nothing but a hoax. The Bible is not the "Book of God" but is a work of the Jews, of which they use subliminally to carry out their curses, some of which are centuries old. One only has to be knowledgeable about the workings of the mind and of witchcraft to see this and to fully understand.

The Lone Gunmen Pilot - 9/11, Aired 4th March, 2001, 6 months before the World Trade Center attacks. Note- SIX months.

More Related Articles:

Coincidence? I don't think so... Parts 1 & 2: About the Jewish-staged Paris Terror Attack and Proof of How the Bible Was Used to Pull This Off [13 November 2015]

The Christian Mass and How it Ties into Jewish Ritual Murder

The Torah and Living Blood Sacrifice

Christianity, Communism, the Jews and the Bible

Mind Control Programming and the Bible

The Truth About the Bible

"Year Zero"

The Jewish Enforced Microchip Implants PDF

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Exposing Christianity

BACK TO THE REAL HOLOCAUST

http://see_the_truth.webs.com/Human%20Sacrifice%20and%20the%20Bible.html

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About this capture

Human Sacrifice in the Bible

Deuteronomy 12:27

And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

The Judeo/Christian bible is chock full of blood sacrifice- HUMAN blood sacrifice. Most xians rely on what their preacher has to say and/or are too lazy or mentally challenged to read and study for themselves. How many people bother to REALLY THINK?? In addition to the blatant human blood sacrifices for jehova, bloodbath after bloodbath took place under the direction and orders of this bloodthirsty entity in the form of numerous wars and other acts of inhumanity.

Gentile Holy texts and sacred writings have been replaced with this Jewish invented and written filth. There is nothing spiritual about it, just murder after murder, no different from the Jewish controlled Hollywood and its emphasis on violence, bloodshed, and murder to no end.

Exodus 22:29 "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me."

Ezekiel 20:25-26 "Wherefore I gave them also statutes that were not good and judgments whereby they should not live; "
20:26 "And I polluted them in their own gifts in that they caused to pass through the fire all that openeth the womb that I might make them desolate, to the end that they might know that I am the Lord."

II Samuel 21 is another example of blood sacrifice to appease Jehova.

21:6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gib'e-ah of Saul, whom the Lord did choose.

21:9 And he delivered them into the hands of the Gib'e-on-ites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

21:10 And Riz'pah the daughter of A-i'ah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

When seven men are murdered in cold blood in order to appease Jehova in hopes that he will end a famine, it can only be called human blood sacrifice.

More Blood Sacrifice:

Numbers 31:25 And the Lord spake unto Moses, saying,

31:26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

31:27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

31:28 And levy a tribute unto the LORD of the men of war which went out to battle: one

soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

31:29 Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD.

31:30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31:31 And Moses and Eleazar the priest did as the LORD commanded Moses.

31:32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

31:33 And threescore and twelve thousand beeves,

31:34 And threescore and one thousand asses,

31:35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

31:36 And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

31:37 And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.

31:38 And the beeves were thirty and six thousand; of which the LORD'S tribute was threescore and twelve.

31:39 And the asses were thirty thousand and five hundred; of which the LORD'S tribute was threescore and one.

31:40 And the persons were sixteen thousand; of which the LORD'S tribute was thirty and two persons.

This excerpt was taken from "The Handbook of Jewish Knowledge" by Nathan Ausubel ©1964; pages 302-303

"Jephthah, one of the ruler judges following the conquest of Canaan, had sacrificed his only daughter to the God of Israel in a celebration of a military victory against the Ammonites; Samuel "the seer" had hacked in a sacrificial manner the body of Agag before God; David, the sensitive poet king had handed the seven sons of Saul to the Gibeonites "to hang them up unto God."

An example of this can be seen below, how the verse was changed in Judges 11:39. In the others, the human has been replaced with a "lamb."

Judges 11:34

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

11:35

And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

11:36

And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

11:37

And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

11:38

And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

11:39

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

11:40

That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Just how obvious can this get? In Judges 11:35; Jephthah "rents" his clothes. For those of you who are unfamiliar with this term, it is a hebrew and also ancient custom to rent (tear/rip) one's clothes upon the death of a loved one.

"for I have opened my mouth unto the LORD, and I cannot go back." He has made a promise to sacrifice his only daughter to jehova. It is also glaringly apparent jehova demanded this act in exchange for his victory over his enemies and "the children of Ammon" as he stated "I cannot go back."

In Judges 11:37; His daughter states "Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity" "This thing be done for me" and "bewail my virginity" Here it is obvious jehova demanded the sacrifice of a virgin.

Judges 11:39; When she returned to her father "who did with her according to his vow which he had vowed: and she knew no man." and Judges 11:40; "the daughters of Israel went yearly to lament the daughter of Jephthah" This is so obvious, he sacrificed his only virgin daughter to jehova who DEMANDED this act in exchange for his securing a victory for Jephthah.

CANNIBALISM:

Deuteronomy 28:53

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

28:54

So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children

which he shall leave:

28:55

So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

28:56

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

28:57

And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

28:58

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

HUMAN BLOOD WAS NOT ENOUGH, JEHOVA GAVE CLEAR INSTRUCTIONS FOR THE RITUAL SLAUGHTER OF ANIMALS AS WELL:

Exodus 20:24

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Exodus 24:4

And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

24:5

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

24:6

And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

24:7

And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

24:8

And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

More instructions from Jehova for blood sacrifice:

Exodus 23:18

Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Exodus 29:10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

29:11

And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

29:12

And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

29:13

And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

29:14

But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

29:15

Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

29:16

And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

29:17

And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

29:18

And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

29:19

And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

29:20

Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

29:21

And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

29:22

Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

29:23

And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:

29:24

And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.

29:25

And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

29:26

And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part.

29:27

And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

29:28

And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

29:29

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

29:30

And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

29:31

And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

Leviticus Chapter 1

1:1

And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

1:2

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

1:3

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

1:4

And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

1:5

And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

1:6

And he shall flay the burnt offering, and cut it into his pieces.

1:7

And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

1:8

And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

1:9

But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of "a sweet savour unto the LORD".

1:10

And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

1:11

And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

1:12

And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

1:13

But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

1:14

And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

1:15

And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

1:16

And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

1:17

And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Leviticus Chapter 7

7:1

Likewise this is the law of the trespass offering: it is most holy.

7:2

In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

7:3

And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,
7:4

And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

7:5

And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.

Leviticus 7:14

And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

THE "LORD" NEEDS EVERY DROP OF THAT BLOOD FROM THE BLOOD
SACRIFICE:

Leviticus 7:27

Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

Here, more blood sacrifice is needed to remove the curse of leprosy jehova has inflicted:
Leviticus 14:34

When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

14:49

And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

14:50

And he shall kill the one of the birds in an earthen vessel over running water:

14:51

And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

14:52

And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

14:53

But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

14:54

This is the law for all manner of plague of leprosy, and scall,
14:55

And for the leprosy of a garment, and of a house,
14:56

And for a rising, and for a scab, and for a bright spot:
14:57

To teach when it is unclean, and when it is clean: this is the law of leprosy.

More examples of blood sacrifices to Jehova:

Leviticus 8:14- 32

Leviticus 9:1- 24

Leviticus 14:1- 5

Leviticus 14:12-28

Leviticus 23:12-21

Numbers 19:1- 7

Joshua Chapter 10- Nothing but mass murder

Judges 1:1- 18 More bloodbaths and mass murder

Judges 3:27- 31

This goes on and on and on. Repeats of endless mass murder and bloodshed. The word "BLOOD" is used over and over again. You would think this would all be so obvious.

We all must bear in mind, the Nazarene was the ultimate human sacrifice; also "eat his body and drink his blood" is repeatedly recited during nearly every Christian mass/service around the world.

The Christian Mass/Service: a Simulation of a Human Blood Sacrifice

The article above and this article Jehova: "A Murderer and a Liar from the Beginning" reveal bloodbath after bloodbath, and the conquering and genocide of Gentiles at the hands of the Jews.

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Thanks to Scott M. for the scans he provided. Thanks to Clay Holden and the John Dee Publication Project for cleaned-up scans from Dee's diaries. Thanks also to the many people who made suggestions, whether or not I used them, and to the people who had constructive criticisms of early versions.

****The Dee Diaries****

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and Liber Scientiae, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and Liber Loagaeth came to light by a more roundabout means.

In later years, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophesies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

The first system of magick given to Dee was the Heptarchia Mystica. This is a self-contained and moderately complex planetary magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment

Ring, Lamen, and Holy Table

The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.

Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the

Heptarchic magick.

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an “instrument of conciliation”; that is, the means by which the powers it symbolizes are brought together with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth (see below) were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the “Ensigns of Creation” (see below). In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table used to form the lamen. They are intended to “dignify” the table – to consecrate it to the Heptarchic work – in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.

The Sigil of Ameth

The Sigil of Ameth or Sigillum Dei is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table’s legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee’s work that has a direct correspondence in earlier magickal systems; versions appear in Liber Juratis and in Eodipus Aegypticus, among other tomes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels

Agrippa lists as the “seven which stand in the presence of God”. The god-names outside the hexagram in the Sigil are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the hexagram, called the “Sons of Light”, “Daughters of Light”, “Sons of the Sons”, and “Daughters of the Daughters”. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For additional details on the formation of the Sigil, follow the hyperlink above.)

The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the “Ensigns of Creation”. These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week.

****The 49 Good Angels****

The 49 Good Angels are the first “worldly” angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: “Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God.”

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table (called the Tabula Bonorum), dividing the angels into groups of seven, with a King and a Prince heading each group.

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

<HTML><blockquote> <HTML><blockquote> <HTML><blockquote>

Wit and wisdom

The exaltation and government of Princes

Prevailing in counsel, and over the nobility

The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)

The qualities of Earth, and of Water

Knowledge of the Air and those that move in it

The government of fire.

</blockquote></HTML></blockquote></HTML></blockquote></HTML> From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

****Kings, Princes, and their ministers****

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
--------	------	--------------	--------	----------------

Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained.

****Missing pieces****

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been published to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed."

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

****Usage****

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's ministers names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to

perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the Book of Enoch and as Liber Mysteriorum Sextus et Sanctus. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "logaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his magick. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern

usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from “evil” spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and Liber Loagaeth, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

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The Tablet of God, sometimes called the Tablet of Nalvage.

The first four Calls, delivered backwards a letter at a time, and their translations.

The fifth through eighteenth Calls, delivered forwards, without translations.

The names of the 91 Parts of the Earth in Liber Scientiae, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.

The relation of the Parts to regions of the Earth.

The four Elemental Tablets or Tables of Enoch.

The translations of the Calls previously given, and the specification of the correct ordering of the Calls.

The Call of the Ayres or Aethyrs

The names of the Aethyrs.

</blockquote></HTML></blockquote></HTML></blockquote></HTML> The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations – that is, the same words given the same meaning in different Calls – at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet’s grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted

quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the “Tabula Recensa”.

****The Tablet of God****

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the “Tablet of God”. No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each. Each corner of the inner portion contains the letters “IAD”, an angelic word for God. The inner portion is divided into four 3-by-3 tables, called “continents” by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section. Reading the lines of the section horizontally gives the names of three groups of angels. Image of the Tablet of God

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	“I am the joy of God.”	1. Joy
			2. Presence
			3. Praising
Lower left	Life, or Second Life	The moving power of God, or God’s power in motion.	
			1. Power
			2. Motion
			3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God’s action	
			1. Action
			2. Events
			3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1.
			Lamentation
			2. Discord
			3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The “mottoes” for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at

lower left, which fits with “power-in-motion”. Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four “I”s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

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“1. Its substance is attributed to God the Father.

“2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.

“3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.””

</blockquote></HTML> “Substance” is used here in the philosophical senses of “essence” and “something considered as a continuous whole”. The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah “contains” the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

****The 48 Calls****

The Calls are a series of invocations in an unknown language, which is called “Angelic” in Dee’s records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic “christeos”, meaning “let there be” versus Greek “christos”, Angelic “babalon” meaning “wicked” or “harlot” versus “Babylon”.

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

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“This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

“I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables.”

</blockquote></HTML> Colin Low has suggested that the above-mentioned Gates are connected with the “Gates of Understanding” found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema’s Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets (described below), but the exact nature of the connection is a matter of speculation. The 19th Call, titled the “Call of the Aethyrs”, is explicitly associated with the 30 Aethyrs of Liber Scientiae; its wording clearly makes it an invocation for the 91 “Parts of the Earth” in that book.

Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but their wording is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese states that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a “material” pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the “Lesser Angles” within the Tablets. The Golden Dawn’s method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that

has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing “story” of a creative process, beginning with God in the First Call, and ending with the establishment of God’s power “in the center of the Earth” in the Eighteenth Call.

****The Great Table****

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) produced a revised Table now called the Tabula Recensa.

The Table is a magickal “map” of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the “Parts of the Earth” shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross. The four tablets are associated with the four traditional elements, following the same positions as the continents in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four “Lesser Angles”, separated by a “Great Cross”. The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the “Line of the Holy Ghost” and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six “Seniors”.

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are

generally considered to be planetary in nature; the power of the Seniors was said to be “knowledge of all human affairs”.

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as “Servient” angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel’s name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus’ crucifixion. The Golden Dawn labeled them “Kerubic” angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
”	Upper right (Earth)	Metals and Stones
”	Lower left (Fire)	Transformation
“	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
”	Upper right	Changing of place
“	Lower left	Mechanical arts
”	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

****Liber Scientiae****

Liber Scientiae, Auxilii, et Victoriae Terrestris, the “Book of Knowledge, Help, and Earthly Victory”, is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

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“There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ...”

</blockquote></HTML> A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm corresponding to various earthly territories. Each Angel rules a varying number of these regions.

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 “Parts of the Earth as imposed by God” of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power. Image of the sigils on the Great Table

It could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of “ministers” dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final book version of Liber Scientiae.

The sigils of the Parts are found by drawing lines between the squares of the Part’s area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in Liber Scientiae. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should

replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

****Usage****

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a

complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

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"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

</blockquote></HTML> The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

****History of Use****

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and “true will”, and which is – to a lesser extent – in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

****//Dee & Kelly//****

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

****//Elias Ashmole//****

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a scriber invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

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Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

</blockquote></HTML> The diaries have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

****//Golden Dawn//****

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division in the Tablets is connected with specific types of magickal forces – elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

****//Aleister Crowley//****

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn

system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in *Liber Yod*, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

****//Aurum Solis//****

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

****//The Church of Satan and the Temple of Set//****

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

<HTML><blockquote>

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

</blockquote></HTML> As a primarily religious organization, the CoS used the Calls as “tools for psychodramatic ritual”; i.e., as something mysterious to spiff up their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the translations of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's “translations” are presented as the “Word of Set” in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original.

Quoting Mr. Aquino:

<HTML><blockquote>

An “Enochian purist” might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same “magical machinery” that Dee did – and to operate it with greater care and precision than he did. Hence it is not a case of my “corrupting Dee”, but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

</blockquote></HTML> Mr. Aquino does not provide any explanation of how the “Word

of Set” came to be delivered by angels espousing an emphatically Christian world-view.

//Order of the Cubic Stone//

From Robin Cousins:

<HTML><blockquote>

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

</blockquote></HTML> **//Benjamin Rowe//**

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently involved in a long-term project exploring all of the 91 Parts of Liber Scientiae in sequence.

The most noted of Rowe’s technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an “Enochian Temple”. Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a “gate” which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

****//Relation of Enochian to the Necronomicon//****

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that Liber Loagaeth was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

****//Relation of Enochian to biblical Book of Enoch//****

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

****//Enochian magick and the apocalypse//****

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are

almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

“Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

“For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted.”

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness before the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Is Enochian a system of cryptography?

To be completed at a future date.

Is Enochian magick a fraud by Kelly?

To be completed at a future date.

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****Dee Manuscripts****

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Sloane ms. 3188. *Mysteriorum Libri Quinti*. Contains the records of scrying sessions for the period from December 1581 to May, 1583, divided into five books. These diaries are the raw information given to Dee and Kelly concerning the Heptarchic magick, and the beginnings of *Liber Loagaeth*.

Sloane ms. 3189. *Liber Mysteriorum Sextus et Sanctus*. Contains the bulk of *Liber*

Loagaeth, consisting of 49 double-sided tables of letters and numbers.

Cotton Appendix XLVI, Parts 1 & 2. Contains thirteen “books”, covering the actions from May, 1583 to September 1585, plus additional material from later periods. These records are the raw information given on the Angelic Calls, the Great Table, and Liber Scientiae.

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same period. Robin Cousins' material on the geographic locations governed by the Parts of Liber Scientiae is a unique resource.

****The Golden Dawn system of Enochian Magick****

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Zalewski, Pat. *Golden Dawn Enochian Magic*, Llewellyn Publications 1990, St. Paul, MN. Contains additional material concerning the Golden Dawn system, including the extension of the G.D. "pyramid" method to cover the angels of the Heptarchy.

Zalewski, Chris. *Enochian Chess*, Llewellyn, 1992, St. Paul, MN. The Golden Dawn method of divination derived from the Enochian material.

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****Hall of Shame****

Schueler, Gerald. Enochian Magick, Advanced Guide to Enochian Magick, Enochian Yoga, Enochian Tarot, Enochian Physics, etc. All published by Llewellyn Publications, St. Paul, MN.

Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in Liber LXXXIX vel Chanock and from his The Vision and the Voice), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His Enochian Tarot is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. Enochian Physics is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

Tyson, Donald. Tetragrammaton: The Secret to Evoking the Angelic Powers and the Key to the Apocalypse. 1995, Llewellyn Publications, St. Paul, MN.

Tyson combines the Enochian material with Fundamentalist apocalypticism and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which

the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as “not what was intended”. Much of his “analysis” of the Calls is in the style perfected by Kenneth Grant. That is, grab any association that seems to support your idea, taking it out of context as necessary, and disregarding such minor things as anachronisms, logical non sequiturs, etc.

****Online Resources****

Enochian magick gets a passing mention in many Web pages. A recent search of Alta Vista produced over 500 site references, most of which turn out to be links to the sites below, or brief mentions in other contexts. The sites listed are all active as of May 17, 1997, and contain a significant amount of information about Enochian magick.

<http://www.dnai.com/~cholden> – The John Dee Publication Project. Dee scholar Clay Holden is working to produce electronic versions of all Dee's major works, using Adobe Acrobat to preserve as much as possible of the original formatting. Currently the site contains files of the first three of Dee's *Mysteriorum Libri Quinti*, plus the Sigil of Ameth. Additional files will be posted as they are completed. Great work, Clay!

<http://www.mindspring.com/~cfeldman/enochian.html> – Christeos Pir's “Introduction to Enochian Magick” Lecture. A quicker overview of the system for those too lazy to read this REF.

<http://www.hollyfeld.org/Esoteric/> – The Hollyfeld site keeps an archive of usenet magickal groups, and of the four occult email lists served from their site, including the enochian-I list. Lots of good Enochian information here, with a search engine to help tease it out.

<http://www.sonic.net/~fenwick/enochian/> – The Enochian magick page of Fenwick Rysen's Chaos Matrix magick site.

<http://www.visi.com/~invoke/camp/enochian> – The Enochian resources page of the Leaping Laughter OTO Camp's online magickal library.

<http://www.hermetic.com/browe/index.html> – A collection of original work on Enochian magick by Benjamin Rowe, including the complete “Enochian Temples” series of articles. This site is mirrored in Europe at:
<http://faust.irb.hr/~tust/Penta/Enochia/ben.html>

<http://www.w3.one.net/~browe/index.htm> – Ben Rowe's own web site, where the most current version of this Reference can be found. Also has Christeos Pir's excellent Essay on Enochian Pronunciation, Rowe's A Short Course in Scrying, and whatever other new stuff he finds or writes.

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<http://www.angelfire.com/empire/serpentis666/AllDemons.html>

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Demons, the Gods of Hell

This excerpt quote from the Catholic Encyclopedia is very revealing:

In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

Catholic Encyclopedia: Devil Worship

<http://www.newadvent.org/cathen/04767a.htm>

DEMONS ARE THE GODS OF THE GENTILES!!!!

"DAEMON"

THE GODS OF HELL

ABOUT THE GODS OF HELL; THE TRUTH

HOW TO SUMMON THE GODS OF HELL

EVOCATION AND INVOCATION

FREQUENTLY ASKED QUESTIONS ABOUT THE GODS OF HELL

CONTACT WITH THE GODS AND BIOELECTRICITY

[The effects of invoking a God on our physical selves]

LOWER ORDERS OF DEMONS

THE ORDERS OF GODS

USING A OUIJA BOARD

DABBING IN SATANISM

PENDULUMS

INCUBI/SUCCUBI

FOR HELP WITH SPECIFIC NEEDS/PROBLEMS; LISTS OF GODS

GODS WHO ARE GUARDIANS TO HUMANS

<http://www.newadvent.org/cathen/04767a.htm>

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The meaning of this compound term is sufficiently obvious, for all must be familiar with the significance of its two component parts. But the thing denoted by the name is by no means so easy to understand. For there is such a strange startling incompatibility between the notion of devil and that of an object of worship, that the combination in this case may well present a grave difficulty. And the more we are able to understand about the character and history of the Devil and about the true nature of worship, the more difficult is it to believe that men can have been led, even in the utmost extremity of folly and wickedness, to worship the Devil. Yet, incredible as it may seem, it is unfortunately true that some worship of this kind has prevailed at many times and among widely different races of mankind. The following considerations may help in some degree to lighten the difficulty presented by this singular phenomenon.

In the first place it may be well to recall the analogy between the worship given to a divine being and the tribute paid to a king. Both alike are sensible proofs of service and subjection. In the case of kings, besides the willing service paid to a just and legitimate sovereign, there may be tribute paid to some alien oppressors or blackmail grudgingly given to some pirate Chief or marauder in order to deprecate the evils that may be feared at his hands. And so in the case of religious worship, we may find that in the rude polytheism of barbarous races, where the gods were not only many in number but various in character, besides the willing worship given to good and beneficent beings in the service of love and gratitude, there is a sort of liturgical blackmail offered to the evil and malignant gods or demons in order to placate them and avert their anger. In like manner, when we pass from Polytheism to the philosophic Dualism--where the worlds of light and darkness, good and evil, sharply defined, are constantly warring against each other over against the good men, who offer worship to the good god, Ahura Mazda, there are the wicked Daeva-worshippers who sacrifice to the Demons and to Ahriman their chief, the principle of evil.

Another source of this strange worship may be found in the fact that in the early days each nation had its own natural gods; hence racial rivalry and hatred sometimes led one nation to regard the protecting divinities of its enemies as evil demons. In this way many who merely worshipped gods whom they themselves regarded as good beings would be called devil worshippers by men of other nations. Such may be the case with the Daeva-worshippers in the Avesta. In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

This declaration, it may be added, was not the utterance of a rival race but the teaching of Holy Scripture. For as the Fathers and theologians explain the matter, the fallen angels besides tempting and assailing men in other ways have, by working on their fears or exciting their cupidity, brought them to give worship to themselves under the guise of idols. If not in all cases, it would seem that much of the heathen idolatrous worship, especially in its worst and most degraded forms, was offered to the devils. This may explain some of the manifestations in the old pagan oracles. And something of the same kind occurs in the demonic manifestations among the modern demonolaters in India. Nor has this been confined to heathen nations, for in connection with magical practices and occultism some forms of devil worship appear in the heresy history of medieval Europe. Görres, in his great work on Christian Mysticism, gives some curious and repulsive details of their obscene ceremonial. Of late years there seems to have been a recrudescence of this evil superstition in certain countries of Europe. While there is some authentic evidence as to the existence of these evil practices, the truth is overlaid with a mass of legend, many charges of this kind are false or grossly exaggerated, and a number of innocent persons have been cruelly put to death on charges of witchcraft or devil worship. It is well also to remember St. Augustine's words: "Non uno modio sacrificatur traditoribus angelis"; and possibly calumny and cruelty may be more dangerous forms of devil worship than all the dark rites of African medicine men or

medieval magicians.

Comments

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<http://www.angelfire.com/empire/serpentis666/Daemon.html>

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About this capture

Daemon

So much has been distorted, warped, and perverted by enemy programs masquerading as "religions."

Here is the original meaning of Daemon/Demon:

Daemon: "In Greek myth, an intermediate spirit between men and Gods. Daemons such as the one who guided Socrates act as councilors and guardians to human beings."

Another definition from Encyclopædia Britannica, 1973 edition:

"A general Greek term for a supernatural power. As early as the Hesiod, the dead of the Golden Age became daemons, and later philosophical speculation envisaged these as lower than the Gods, but as superior to humanity. The Christians therefore attributed the actions of the Pagan Gods to daemons, identified as fallen angels."

With the coming of Christianity, the Original Pagan Gods were blasphemed as monsters. The above quote from the Encyclopædia Britannica claims that Daemons are lower than Gods. This is partially true in that some are human hybrids [Demi-Gods] who have become both spiritually and physically immortal and have what is called "supernatural powers." The Demons of the Goetia are all Original Pagan Gods. Some such as Asmodeus are Demi-Gods.

This excerpt quote from the Catholic Encyclopedia is very revealing:

In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

Catholic Encyclopedia: Devil Worship

<http://www.newadvent.org/cathen/04767a.htm>

Back to Demons, the Gods of Hell

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The Pantheon of Hell

High Ranking Gods and Crowned Princes of Hell

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More Gods

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HIGH RANKING GODS AND CROWNED PRINCES OF HELL

There are four great God powers who rule Hell; Satan, Beelzebub, Astaroth and Azazel. Satan is the most powerful and Ruler over all.

Gods of great rank and power assist only their confidantes and intimate friends. Ea/Enki [Satan], Enlil [Beelzebub; the original 'Baal'], Inanna [Ishtar, Isis, Astaroth] and Shamash/Utu, Ashur [Azazel] were the four most popular, powerful and notable Gods throughout the world. They were the Original Gods of Mesopotamia. All are related. Beelzebub/Enlil is Satan/Ea's half-brother.

ASTAROTH

AZAZEL

BEELZEBUB

THE SIX CHIEF GODS OF HELL:

AGALIAREPT

Rank: General

Agaliarept reveals secrets and unveils mysteries.

His subordinate Demons are: Buer, Gusion and Botis.

Agaliarept wears his jet black hair Egyptian style, shoulder length. He has an olive complexion, and is very tall and strongly built. He is rather quiet.

High Priestess Maxine

ASMODEUS /ASMODAY aka SYDONAY

Rank: King, Manager of the Gambling Houses in Hell.

Asmodeus was of the order of Seraphim and he carries the title "King of the Demons."

He governs the many realms of pleasure.

He prefers to be summoned bareheaded [without a hat or head covering] and he teaches the arts of astronomy, arithmetic, geomancy, and craftsmanship. He answers all questions, discovers and guards treasures and gives the ability to read the thoughts of others. He confers invisibility, and can break up marriages/relationships.

Asmodeus has a human Mother and his Father is a God. He has jet black hair with a braid down his back, and has an olive complexion. Asmodeus is extremely courteous and very much a gentleman. He is soft spoken with a smooth voice. Asmodeus is a very pleasant Demon.

– High Priestess Maxine

SIGIL

FLERUTY

Rank: Lieutenant General

Fleruty has the power to perform any labor during the night. He can also cause hail stones to fall in any place.

His subordinate Demons are: Bathin, and Eligos

Fleruty has a golden aura with gold-gilded wings with white feathers. He is muscular with a fair complexion. He has long curly blonde hair that is below his shoulders.

SYMBOL

LUCIFUGE ROFOCALE

Lucifuge is also known as "Tarchimache" and "Focalor"[See]

Rank: King [from him personally to a disciple]

Candle Color: Black

Plant: Wild Rose

He has control over all of the wealth and treasures of the world.

His subordinate Demons are Agares, and Margas.

Lucifuge Rofocal assists those who are newly dedicated to Satanism. He is patient, polite, and soft spoken. He has a bald head. He wore a robe of bright shining silver with gold highlights. He is rather quiet. He has a deep voice and a slight accent.

– High Priestess Maxine
SIGIL

SARGATANAS

Rank: BRIGADIER MAJOR

Sargatanas is directly under Astaroth's command. He can open all locks and transport anyone anywhere through astral projection.

He confers invisibility and bestows skill at lovemaking.

His subordinate Demons are: Loray, Valefar and Foraii.

Sargatanas has beautiful golden wings and wore a red robe dusted with gold. He has long blonde hair and light blue eyes and fair skin. He was very quiet

– High Priestess Maxine

SATANACHIA

Rank: Commander in Chief

Satanachia has profound knowledge of all the planets. He has power over all women and girls and he provides animal familiars. His subordinate Demons are: Prulas, Amon and Barbatos.

SYMBOL

SIGIL

Artwork by Apollus

ABADDON

Abaddon is also known as Apollyon

Rank: Prince of War

Abaddon is an advisor. He is Lord of the Abyss and King of the Demons.

“He is quite large, I would say at least 8 ft tall. He is stocky, wears a type of battle garb when I see him. He is dark looking with a dark complexion, eyes, and hair, along with a moustache.”

ABIGOR

Abigor is also known by the Goetic Demon names of "Eligor" and "Eligos"

Rank: Commander of 60 Legions

Abigor is skilled in secrets of war and prophecy.

Abigor has beautiful black wings with white highlights. He has a black aura around his head and large black eyes without irises. He also has two black markings like stripes on his cheeks.

SIGIL

ADRAMELECH

Rank: Grand Chancellor

President of Satan's General Council, Supervisor of Satan's Wardrobe. Adramelech was God of the Avites. These were an ancient people who were brutally massacred to extinction by the Israelites under the direction of "Yaweh."

Adramelech is very tall with jet black hair. His hair is styled with bangs and to the shoulders as seen in many paintings in the Egyptian temples and pyramids. He has very piercing black eyes and an intense stare. He has fair skin.

– High Priestess Maxine

ALASTOR

Executor of Decrees Handed Down by Satan's Court

Alastor has short light blonde hair that is wispy. He has light bluish-grey eyes and looks very young. He has white wings and was clothed in white when I met him.

– High Priestess Maxine

ANUBIS

Anubis is also known as the Goetic Demon "Ipos"

Anubis is a giant. He appears to be between eight feet tall and is very well built. He has straight blonde hair to below his ears and tanned skin. Anubis is the jackal-headed God of the Dead. He assists in matters of the dead. He presides over funerals and can be summoned to protect anyone who has been recently deceased. He is a protector and guide for the souls of the dead.

– High Priestess Maxine

SIGIL

BEHEMOTH

Rank: Night Watchman

Behemoth presides over all of the feasts and parties in Hell.

BELIAL

Zodiac Position: 10-20 degrees of Aquarius

January 30th-February 8th

Tarot Card: 6 of Swords

Planet: The Sun

Metal: Gold

Element of Air

Rank: KING

Belial is a Night Demon and governs 80 legions of spirits
Belial distributes presentations and titles. He reconciles friends and enemies and provides familiars. He helps one get ahead on one's job and to gain a higher position. He brings favors from others, even one's enemies. Belial was Prince of the Order of Virtues.

Belial is small and thin. He has platinum blonde hair.
SIGIL

BELPHAGOR

Belphagor is a Demon of ingenious discoveries and wealth. He bestows wealth on those he likes.

Belphagor has blonde Hair, and a muscular build. He usually leaves one with a warm glow after meeting him. He has white wings and very piercing eyes.

CHARON aka CHIRON

Charon ferries souls across the river Styx into Hell.

CIMERIES aka CIMEJES

**Cimeries is also known as the Egyptian God-"Khepera." He is also known by the names "Kheperi" "Khepri" "Kheprer" and "Chepera"

*He stated to a disciple that he prefers to be addressed as "Khepu"

Zodiac Position: 25-29 degrees of Aquarius *[20-29 Capricorn]

February 14th-18th *[Jan 10-19]

Tarot Card: 7 of Swords *[4 Pentacles]

Candle color: Dark Blue

Plant: Pine

Element: Air *[Earth]

Planet: Venus *[Moon]

Metal: Copper *[Silver]

Rank: MARQUIS

Cimeries is a night Demon and rules 20 legions of spirits

Cimeries bestows strength in spirit and confers courage. He makes one heroic in battle, teaches literature, and finds anything that is lost. He teaches grammar, logic, and rhetoric and is the patron of soldiers and military personnel. He also discovers buried treasure.

He has beautiful shoulder-length strawberry blonde hair and is well built. He is a very handsome God with a wide wingspan. His wings are golden. He is covered with gold glitter.

SIGIL

DAGON

Dagon is also known as the GOETIC DEMON "ZAGAN"

Dagon was a God of the Philistines. He is very large like Anubis. He is built like a body builder. He has straight blonde hair, a small mouth with thin lips and bluish-grey piercing eyes. He is a God of agriculture, farming, and fertility. He is the patron of farmers and agriculturalists. There is evidence that he was also worshipped in the Far East in Myanmar/Burma.

The Shwedagon Pagoda, meaning "The Great Dagon" speaks for itself.

– High Priestess Maxine

SIGIL

HORUS

Horus is also known as the Goetic Demon "Purson"

He is very fair. He resembles Amon Ra, only he has softer features. He is attended by four other Demons. He is highly respected among the Demons and is very high ranking. Very youthful looking, Horus can light up the entire room with his energy when he appears.

– High Priestess Maxine

SIGIL

LILITH [\[Click Here\]](#)

MAMMON [ZEUS]

Rank: Treasurer of Hell

"Mammon" is not his real name. "Mammon" is a Hebrew word for money and nothing more. How this name was applied to a Demon/God was through misinterpretation and ignorance. We found in our workings with the Demons, the Greek God Zeus answers to "Mammon."

Zeus has short platinum blonde hair with waves and very light bluish-grey eyes. He wears a laurel crown, a white toga and is built stocky.

– High Priestess Maxine

MASTEMA

Mastema is an important Demoness from Ancient Egypt. She rules over and is an expert with black magick and sorcery. She has beautiful long blonde shining hair, full of curls and wings of pure gold.

– High Priestess Maxine

MORAX

Morax is also known as Foraii, Forfax, Marax and is the Egyptian Goddess "Maat".

Zodiac Position: 10-14 degrees of Cancer *[20-29 Libra]

July 2nd-7th *[Oct 13-22]

Tarot Card: 3 of Cups *[4 Swords]

Planets: Mars/Pluto

Metals: Iron/Plutonium

Element: Water *[Air]

Candle color: Red

Elder

Rank: Earl/President

Marax is a Day Demon and rules 30 legions of spirits

Morax teaches astrology, astronomy, the liberal sciences, and the magickal properties of stones and herbs. She also provides familiars. She is the Goddess of order, truth, and justice. She is very respected among the other Demons. She has jet black hair with bangs, an olive complexion and a hair style that appears in Egyptian paintings. She has large white wings and is very tall.

– High Priestess Maxine

SIGIL

MULCIBER

Rank: Count, Commander of the City Guard of Pandemonium

Mulciber is Beelzebub's second in command. He is the architect and engineer of the city known as Pandemonium. He is highly intelligent and is expert at strategy and warfare. He built and designed Satan's Grand Palace.

NEPHTHYS

Nephthys is the Goetic Demoness "Bathin" and is also known as "Nebthet"

Nephthys is the Wife of Set. Like Thoth and Seshat, they often appear together. When Nephthys appears, she is attended by Guardian Demons. She is largely built with lots of long curly blonde hair. Nephthys is very friendly and talkative. She is skilled in magick, knows words of power, and is a healing Goddess. She is also a Goddess of death and like her husband, Set; of Darkness.

– High Priestess Maxine

SIGIL 1

SIGIL 2

NERGAL aka HADES aka PLUTO

Nergal is one of the 7 sons of Satan and is the ruler of the Underworld. His wife is Erishkegal. He has power over the dead.

NEBIROS

Nebiros is also known as the Goetic Demon "Neberius aka Cerberus"

Rank: Field Marshall and Inspector General

He has the power to inflict evil on anyone

He teaches the properties of minerals, metals, vegetables and animals. He possesses the art of prediction and is an adept at interacting with the dead

Nebiros has a greenish aura. His color is a rich green.

– High Priestess Maxine

SIGIL

OSIRIS

Osiris is also known as the Goetic Demon "Orias, Oriax"

Osiris is God of the underworld, death, and resurrection. He bestows stability, strength, and renewed power after death. Osiris has a deep voice and appears bald with a tattoo on his forehead.

SIGIL

RAUM

RAUM IS THE EGYPTIAN GOD "KHNUM"

Zodiac Position: 15-19 degrees of Libra *[1-10 Taurus]

October 8th-12th *[Apr 21-30]

Tarot Card: 3 of Sword *[5 Pentacles]

Planet: Saturn *[Mars]

Metal: Lead *[Iron]

Element: Air *[Earth]

Plant: Thistle

Candle color: Black

Rank: Earl

Raum is a Night Demon and rules 30 legions of spirits

Raum creates love and reconciles enemies. He can destroy a reputation, cities, and/or property. He can take money from another and bring it to the mage.

He is the Egyptian God "Khnum" also known as Khnemu, Khnoumis, Chnemu, Chnum.

He is a ram-headed God. He appears with a brilliant white glow and wears a ram's head mask. He has wings with black and white stripes like a zebra, and he wears Egyptian style clothing. Raum is very generous. He bestows telepathy and the ability to communicate with animals. He is a very friendly God.

SIGIL

SCIRLIN

Scirlin is the one of the messengers of Hell and can be of assistance in summoning other Demons. He represents the authority of Lucifer. SIGIL

SEKHET

Sekhet is also known as "Sekhmet," "Sechmet," "Sekhait," "Sekhautet," "Sekhem" and "Sakhmis"

Sekhet is a Lion Goddess and is known for her power. She is a warrior and honored Goddess of war and battle.

She has long black wings with red stripes. She has very dark skin and blonde hair with ringlets. She has a deep and powerful voice.

SESHAT

Seshat is also known as "Sefkhet-Aabut" and "Sesheta"

Seshat is extremely fair with long light blonde hair with rings of curls. She is extremely beautiful and is the wife of Thoth. She accompanies him and assists him in many projects. She is the Egyptian Goddess of Intellect and is a scribe like her husband. She is the Goddess of Literature and Libraries. She ruled over all of the ancient libraries in Egypt. There are times she fills in for Thoth when he is busy. Those of us who have worked with Thoth and Seshat see them together or sometimes Seshat will come to us in place of her husband who is always extremely busy. Thoth is about the busiest of all the Demons.

– High Priestess Maxine

SET

Set is also known as the Goetic Demon "SITRI,"** Seth, Sethi, Sit, Sut, Sutekh. Set is the Egyptian Lord of Darkness. He is one of the 7 sons of Satan. BR>He has a dark complexion and jet-black hair. When I performed energy work on him, at first he had rubbery dark brown wings. When he was freed, they bolted into beautiful soft black feathery wings like a raven. He wears a long black satin robe. He was very kind, soft spoken and left me with a strong energetic feeling of peace. He has beautiful energy. Set's Wife is the Goddess Nephthys. They can sometimes appear together.

– High Priestess Maxine

SIGIL

SORATH

Sorath is a God of the Sun. He is said to have been Adolf Hitler's Personal Guardian Demon.

Sorath rules the current of energy that deals with the "id", of the human psyche, altered states of consciousness, thought-forms, elementals, the unexplained, unexpected, and the unknown and miracles. Sorath is "The Closer", while Azazel is "The Opener". Sorath The Great God does not like everybody for he is the embodiment of the everlasting black burning Sun alit as night to an everlasting day. His number is seven, and he

presides over the Thirteenth Sign of the Zodiac of which there exists only one, and his time is any when the Moon is void of course. He Rules from the North.

The mind is very tricky, especially the part we magicians use. The god portion of the mind can do absolutely anything. Satan trusts his own, and no one else with this power. It will not activate for anyone, and if it does it will do so as a terrifying lesson to those who are without who attempt to harness this power. Sorath presides over the "closer part," the "unknowable mind" current of energy and is the God over the energy emitted by every Sun in the Universe. He rules the center of magnetism and the factor of life for all, along with photogenes and solar power of all kinds. Sorath stated that all Suns in the Universe affect us, not only our own. Northern fire, the Sun above. Lastly, miracles are not something the Gods cause to happen. The Gods are beyond that. Their world is past the need or understanding of what a miracle is. Miracles come from US. What is a miracle to one may curse another; what is lost can be found by another for example.

– Salem Burke

Sorath is of the Nordic Race of Gods. He is tall, and has light blonde long hair.

-High Priestess Maxine

THOTH also known as "Hermes" [Greek], "Mercury" [Roman], "Tehuti," "Ningishzidda," and "Quetzalcoatl" [Central America].

Zodiac Sign: Gemini- Cancer

Tarot Card: 3 of Rods

Planets: Mercury, Moon

Candle Colors: Silver, Red

Metal: Mercury

Element: Air

Rank: RECORDER OF SCRIPT AND LEGAL DOCUMENTS IN HELL; THE GRAND OFFICE

*The above information was dictated from Thoth, personally.

Thoth is a very high-ranking and important Demon. He is one of the 7 sons of Satan. He is the most brilliant and intellectual of the Gods. He is very likable, extremely charismatic, and friendly. He is the busiest of all of the Demons and it can be difficult to get him to appear in a summoning unless one is of importance to him. His wife is Seshat. She often fills in for him when he cannot be present.

Thoth is the True Father of healing and medicine. He is a Patron of doctors, nurses, paramedics, hospital workers, healers, and all of those who work in the medical profession.

All of us who have seen and interacted with Thoth agree he is tall, muscular, very well built with thick golden blonde hair and blue eyes. He is fair skinned. He wears his hair combed back and in a braid like Asmodeus, both have hair past their shoulders.

Back to Demons, the Gods of Hell

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ASTAROTH

AZAZEL

BEELZEBUB

THE SIX CHIEF GODS OF HELL:

AGALIAREPT

Rank: General

Agaliarept reveals secrets and unveils mysteries.

His subordinate Demons are: Buer, Gusion and Botis.

Agaliarept wears his jet black hair Egyptian style, shoulder length. He has an olive complexion, and is very tall and strongly built. He is rather quiet.

High Priestess Maxine

ASMODEUS /ASMODAY aka SYDONAY

Rank: King, Manager of the Gambling Houses in Hell.

Asmodeus was of the order of Seraphim and he carries the title "King of the Demons."

He governs the many realms of pleasure.

He prefers to be summoned bareheaded [without a hat or head covering] and he teaches the arts of astronomy, arithmetic, geomancy, and craftsmanship. He answers all questions, discovers and guards treasures and gives the ability to read the thoughts of others. He confers invisibility, and can break up marriages/relationships.

Asmodeus has a human Mother and his Father is a God. He has jet black hair with a braid down his back, and has an olive complexion. Asmodeus is extremely courteous and very much a gentleman. He is soft spoken with a smooth voice. Asmodeus is a very pleasant Demon.

– High Priestess Maxine

SIGIL

FLERUTY

Rank: Lieutenant General

Fleruty has the power to perform any labor during the night. He can also cause hail stones to fall in any place.

His subordinate Demons are: Bathin, and Eligos

Fleruty has a golden aura with gold-gilded wings with white feathers. He is muscular with a fair complexion. He has long curly blonde hair that is below his shoulders.

SYMBOL

LUCIFUGE ROFOCALE

Lucifuge is also known as "Tarchimache" and "Focalor"[See]

Rank: King [from him personally to a disciple]

Candle Color: Black

Plant: Wild Rose

He has control over all of the wealth and treasures of the world.

His subordinate Demons are Agares, and Margas.

Lucifuge Rofocal assists those who are newly dedicated to Satanism. He is patient, polite, and soft spoken. He has a bald head. He wore a robe of bright shining silver with gold highlights. He is rather quiet. He has a deep voice and a slight accent.

– High Priestess Maxine
SIGIL

SARGATANAS

Rank: BRIGADIER MAJOR

Sargatanas is directly under Astaroth's command. He can open all locks and transport anyone anywhere through astral projection.

He confers invisibility and bestows skill at lovemaking.

His subordinate Demons are: Loray, Valefar and Foraii.

Sargatanas has beautiful golden wings and wore a red robe dusted with gold. He has long blonde hair and light blue eyes and fair skin. He was very quiet

– High Priestess Maxine

SATANACHIA

Rank: Commander in Chief

Satanachia has profound knowledge of all the planets. He has power over all women and girls and he provides animal familiars. His subordinate Demons are: Prulas, Amon and Barbatos.

SYMBOL

SIGIL

Artwork by Apollus

ABADDON

Abaddon is also known as Apollyon

Rank: Prince of War

Abaddon is an advisor. He is Lord of the Abyss and King of the Demons.

“He is quite large, I would say at least 8 ft tall. He is stocky, wears a type of battle garb when I see him. He is dark looking with a dark complexion, eyes, and hair, along with a moustache.”

ABIGOR

Abigor is also known by the Goetic Demon names of "Eligor" and "Eligos"

Rank: Commander of 60 Legions

Abigor is skilled in secrets of war and prophecy.

Abigor has beautiful black wings with white highlights. He has a black aura around his head and large black eyes without irises. He also has two black markings like stripes on his cheeks.

SIGIL

ADRAMELECH

Rank: Grand Chancellor

President of Satan's General Council, Supervisor of Satan's Wardrobe. Adramelech was God of the Avites. These were an ancient people who were brutally massacred to extinction by the Israelites under the direction of "Yaweh."

Adramelech is very tall with jet black hair. His hair is styled with bangs and to the shoulders as seen in many paintings in the Egyptian temples and pyramids. He has very piercing black eyes and an intense stare. He has fair skin.

– High Priestess Maxine

ALASTOR

Executor of Decrees Handed Down by Satan's Court

Alastor has short light blonde hair that is wispy. He has light bluish-grey eyes and looks very young. He has white wings and was clothed in white when I met him.

– High Priestess Maxine

ANUBIS

Anubis is also known as the Goetic Demon "Ipos"

Anubis is a giant. He appears to be between eight feet tall and is very well built. He has straight blonde hair to below his ears and tanned skin. Anubis is the jackal-headed God of the Dead. He assists in matters of the dead. He presides over funerals and can be summoned to protect anyone who has been recently deceased. He is a protector and guide for the souls of the dead.

– High Priestess Maxine

SIGIL

BEHEMOTH

Rank: Night Watchman

Behemoth presides over all of the feasts and parties in Hell.

BELIAL

Zodiac Position: 10-20 degrees of Aquarius

January 30th-February 8th

Tarot Card: 6 of Swords

Planet: The Sun

Metal: Gold

Element of Air

Rank: KING

Belial is a Night Demon and governs 80 legions of spirits
Belial distributes presentations and titles. He reconciles friends and enemies and provides familiars. He helps one get ahead on one's job and to gain a higher position. He brings favors from others, even one's enemies. Belial was Prince of the Order of Virtues.

Belial is small and thin. He has platinum blonde hair.
SIGIL

BELPHAGOR

Belphagor is a Demon of ingenious discoveries and wealth. He bestows wealth on those he likes.

Belphagor has blonde Hair, and a muscular build. He usually leaves one with a warm glow after meeting him. He has white wings and very piercing eyes.

CHARON aka CHIRON

Charon ferries souls across the river Styx into Hell.

CIMERIES aka CIMEJES

**Cimeries is also known as the Egyptian God-"Khepera." He is also known by the names "Kheperi" "Khepri" "Kheprer" and "Chepera"

*He stated to a disciple that he prefers to be addressed as "Khepu"

Zodiac Position: 25-29 degrees of Aquarius *[20-29 Capricorn]

February 14th-18th *[Jan 10-19]

Tarot Card: 7 of Swords *[4 Pentacles]

Candle color: Dark Blue

Plant: Pine

Element: Air *[Earth]

Planet: Venus *[Moon]

Metal: Copper *[Silver]

Rank: MARQUIS

Cimeries is a night Demon and rules 20 legions of spirits

Cimeries bestows strength in spirit and confers courage. He makes one heroic in battle, teaches literature, and finds anything that is lost. He teaches grammar, logic, and rhetoric and is the patron of soldiers and military personnel. He also discovers buried treasure.

He has beautiful shoulder-length strawberry blonde hair and is well built. He is a very handsome God with a wide wingspan. His wings are golden. He is covered with gold glitter.

SIGIL

DAGON

Dagon is also known as the GOETIC DEMON "ZAGAN"

Dagon was a God of the Philistines. He is very large like Anubis. He is built like a body builder. He has straight blonde hair, a small mouth with thin lips and bluish-grey piercing eyes. He is a God of agriculture, farming, and fertility. He is the patron of farmers and agriculturalists. There is evidence that he was also worshipped in the Far East in Myanmar/Burma.

The Shwedagon Pagoda, meaning "The Great Dagon" speaks for itself.

– High Priestess Maxine

SIGIL

HORUS

Horus is also known as the Goetic Demon "Purson"

He is very fair. He resembles Amon Ra, only he has softer features. He is attended by four other Demons. He is highly respected among the Demons and is very high ranking. Very youthful looking, Horus can light up the entire room with his energy when he appears.

– High Priestess Maxine

SIGIL

LILITH [\[Click Here\]](#)

MAMMON [ZEUS]

Rank: Treasurer of Hell

"Mammon" is not his real name. "Mammon" is a Hebrew word for money and nothing more. How this name was applied to a Demon/God was through misinterpretation and ignorance. We found in our workings with the Demons, the Greek God Zeus answers to "Mammon."

Zeus has short platinum blonde hair with waves and very light bluish-grey eyes. He wears a laurel crown, a white toga and is built stocky.

– High Priestess Maxine

MASTEMA

Mastema is an important Demoness from Ancient Egypt. She rules over and is an expert with black magick and sorcery. She has beautiful long blonde shining hair, full of curls and wings of pure gold.

– High Priestess Maxine

MORAX

Morax is also known as Foraii, Forfax, Marax and is the Egyptian Goddess "Maat".

Zodiac Position: 10-14 degrees of Cancer *[20-29 Libra]

July 2nd-7th *[Oct 13-22]

Tarot Card: 3 of Cups *[4 Swords]

Planets: Mars/Pluto

Metals: Iron/Plutonium

Element: Water *[Air]

Candle color: Red

Elder

Rank: Earl/President

Marax is a Day Demon and rules 30 legions of spirits

Morax teaches astrology, astronomy, the liberal sciences, and the magickal properties of stones and herbs. She also provides familiars. She is the Goddess of order, truth, and justice. She is very respected among the other Demons. She has jet black hair with bangs, an olive complexion and a hair style that appears in Egyptian paintings. She has large white wings and is very tall.

– High Priestess Maxine

SIGIL

MULCIBER

Rank: Count, Commander of the City Guard of Pandemonium

Mulciber is Beelzebub's second in command. He is the architect and engineer of the city known as Pandemonium. He is highly intelligent and is expert at strategy and warfare. He built and designed Satan's Grand Palace.

NEPHTHYS

Nephthys is the Goetic Demoness "Bathin" and is also known as "Nebthet"

Nephthys is the Wife of Set. Like Thoth and Seshat, they often appear together. When Nephthys appears, she is attended by Guardian Demons. She is largely built with lots of long curly blonde hair. Nephthys is very friendly and talkative. She is skilled in magick, knows words of power, and is a healing Goddess. She is also a Goddess of death and like her husband, Set; of Darkness.

– High Priestess Maxine

SIGIL 1

SIGIL 2

NERGAL aka HADES aka PLUTO

Nergal is one of the 7 sons of Satan and is the ruler of the Underworld. His wife is Erishkegal. He has power over the dead.

NEBIROS

Nebiros is also known as the Goetic Demon "Neberius aka Cerberus"

Rank: Field Marshall and Inspector General

He has the power to inflict evil on anyone

He teaches the properties of minerals, metals, vegetables and animals. He possesses the art of prediction and is an adept at interacting with the dead

Nebiros has a greenish aura. His color is a rich green.

– High Priestess Maxine

SIGIL

OSIRIS

Osiris is also known as the Goetic Demon "Orias, Oriax"

Osiris is God of the underworld, death, and resurrection. He bestows stability, strength, and renewed power after death. Osiris has a deep voice and appears bald with a tattoo on his forehead.

SIGIL

RAUM

RAUM IS THE EGYPTIAN GOD "KHNUM"

Zodiac Position: 15-19 degrees of Libra *[1-10 Taurus]

October 8th-12th *[Apr 21-30]

Tarot Card: 3 of Sword *[5 Pentacles]

Planet: Saturn *[Mars]

Metal: Lead *[Iron]

Element: Air *[Earth]

Plant: Thistle

Candle color: Black

Rank: Earl

Raum is a Night Demon and rules 30 legions of spirits

Raum creates love and reconciles enemies. He can destroy a reputation, cities, and/or property. He can take money from another and bring it to the mage.

He is the Egyptian God "Khnum" also known as Khnemu, Khnoumis, Chnemu, Chnum.

He is a ram-headed God. He appears with a brilliant white glow and wears a ram's head mask. He has wings with black and white stripes like a zebra, and he wears Egyptian style clothing. Raum is very generous. He bestows telepathy and the ability to communicate with animals. He is a very friendly God.

SIGIL

SCIRLIN

Scirlin is the one of the messengers of Hell and can be of assistance in summoning other Demons. He represents the authority of Lucifer. SIGIL

SEKHET

Sekhet is also known as "Sekhmet," "Sechmet," "Sekhait," "Sekhautet," "Sekhem" and "Sakhmis"

Sekhet is a Lion Goddess and is known for her power. She is a warrior and honored Goddess of war and battle.

She has long black wings with red stripes. She has very dark skin and blonde hair with ringlets. She has a deep and powerful voice.

SESHAT

Seshat is also known as "Sefkhet-Aabut" and "Sesheta"

Seshat is extremely fair with long light blonde hair with rings of curls. She is extremely beautiful and is the wife of Thoth. She accompanies him and assists him in many projects. She is the Egyptian Goddess of Intellect and is a scribe like her husband. She is the Goddess of Literature and Libraries. She ruled over all of the ancient libraries in Egypt. There are times she fills in for Thoth when he is busy. Those of us who have worked with Thoth and Seshat see them together or sometimes Seshat will come to us in place of her husband who is always extremely busy. Thoth is about the busiest of all the Demons.

– High Priestess Maxine

SET

Set is also known as the Goetic Demon "SITRI,"** Seth, Sethi, Sit, Sut, Sutekh. Set is the Egyptian Lord of Darkness. He is one of the 7 sons of Satan. BR>He has a dark complexion and jet-black hair. When I performed energy work on him, at first he had rubbery dark brown wings. When he was freed, they bolted into beautiful soft black feathery wings like a raven. He wears a long black satin robe. He was very kind, soft spoken and left me with a strong energetic feeling of peace. He has beautiful energy. Set's Wife is the Goddess Nephthys. They can sometimes appear together.

– High Priestess Maxine

SIGIL

SORATH

Sorath is a God of the Sun. He is said to have been Adolf Hitler's Personal Guardian Demon.

Sorath rules the current of energy that deals with the "id", of the human psyche, altered states of consciousness, thought-forms, elementals, the unexplained, unexpected, and the unknown and miracles. Sorath is "The Closer", while Azazel is "The Opener". Sorath The Great God does not like everybody for he is the embodiment of the everlasting black burning Sun alit as night to an everlasting day. His number is seven, and he

presides over the Thirteenth Sign of the Zodiac of which there exists only one, and his time is any when the Moon is void of course. He Rules from the North.

The mind is very tricky, especially the part we magicians use. The god portion of the mind can do absolutely anything. Satan trusts his own, and no one else with this power. It will not activate for anyone, and if it does it will do so as a terrifying lesson to those who are without who attempt to harness this power. Sorath presides over the "closer part," the "unknowable mind" current of energy and is the God over the energy emitted by every Sun in the Universe. He rules the center of magnetism and the factor of life for all, along with photogenes and solar power of all kinds. Sorath stated that all Suns in the Universe affect us, not only our own. Northern fire, the Sun above. Lastly, miracles are not something the Gods cause to happen. The Gods are beyond that. Their world is past the need or understanding of what a miracle is. Miracles come from US. What is a miracle to one may curse another; what is lost can be found by another for example.

– Salem Burke

Sorath is of the Nordic Race of Gods. He is tall, and has light blonde long hair.

-High Priestess Maxine

THOTH also known as "Hermes" [Greek], "Mercury" [Roman], "Tehuti," "Ningishzidda," and "Quetzalcoatl" [Central America].

Zodiac Sign: Gemini- Cancer

Tarot Card: 3 of Rods

Planets: Mercury, Moon

Candle Colors: Silver, Red

Metal: Mercury

Element: Air

Rank: RECORDER OF SCRIPT AND LEGAL DOCUMENTS IN HELL; THE GRAND OFFICE

*The above information was dictated from Thoth, personally.

Thoth is a very high-ranking and important Demon. He is one of the 7 sons of Satan. He is the most brilliant and intellectual of the Gods. He is very likable, extremely charismatic, and friendly. He is the busiest of all of the Demons and it can be difficult to get him to appear in a summoning unless one is of importance to him. His wife is Seshat. She often fills in for him when he cannot be present.

Thoth is the True Father of healing and medicine. He is a Patron of doctors, nurses, paramedics, hospital workers, healers, and all of those who work in the medical profession.

All of us who have seen and interacted with Thoth agree he is tall, muscular, very well built with thick golden blonde hair and blue eyes. He is fair skinned. He wears his hair combed back and in a braid like Asmodeus, both have hair past their shoulders.

Back to Demons, the Gods of Hell

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<http://www.angelfire.com/empire/serpentis666/Satan.html>

241 captures

16 Nov 2004 - 15 Nov 2025

Nov JAN Feb

06

2015 2016 2017

About this capture

Satan

For too long, so many lies and so much misinformation have been spread about Satan. Many of us have seen him, have conversed with him, and have even been astrally touched by him. Nearly all of us who know him agree concerning his appearance. Enemy so-called "religions" have for far too long, written the book on how they believe him to appear, how they believe Demons to look and these are nothing but blasphemous lies. He is not red with horns and a tail, nor does he look like a Halloween monster. He does not have flaming red eyes or rubbery wings. These depictions are intended to insult, denigrate, and blaspheme him. [There are some lower orders of Demons. They are protectors and messengers who serve the higher-ranking Demons]. Here are images of how Satan appears to those of us who have seen him. Contrary to Satanism being labeled as "darkness," Satan appears wearing a long white robe identical to what he is shown wearing in the images below. He is the Top Leader of the Nordic Gods of the Empire of Orion. Many of us see him often and have a very close relationship with him. He is beautiful. His appearance is almost exactly as in the pictures, other than he rarely appears with wings.

Click[HERE](#)for larger image. Here is an old painting by Edward Burney from the epic of "Paradise Lost."

Father Satan's Sigils. The Sigil with the ankh inside of the cup, symbolizes the cup with the elixir of life. This is the "Holy Grail" of immortality. The Holy Grail is the 666 Solar Chakra.

His Day is Monday.

His Colors are Blue, Red, and Black

He is the Sumerian God EA, also known as ENKI which means "Lord of the Earth." He is also known as Melek Ta'us.

Animals that are sacred to him are the Peacock, the Serpent, the Goat, the Dragon and the Raven.

His numbers are 13, 666 and 4. [666 is perfection and everlasting life]

His Zodiac Signs are Aquarius, the Water Bearer and Capricorn, the Goat. [The Age of Aquarius is the Age for the advancement of humanity]

His Planets are Uranus and Venus [the Morning Star].

His Directions are both South and East

His most Important Day of the year is December 23, when the Sun is one degree into Capricorn. The day following the beginning of the Winter Solstice is his Personal Day, which should be observed by every dedicated Satanist. [This was dictated directly from him, personally].

Here is a painting from "Paradise Lost" of Satan's Palace by John Martin

Satan Created Humanity

My Conversations with Satan

Origins of the Name of Satan

<http://www.angelfire.com/empire/serpentis666/Astaroth.html>

212 captures

22 Dec 2004 - 28 Jul 2025

Dec JAN Feb
13
2014 2016 2017

About this capture

She was known to the Canaanites as ASTARTE, to the Sumerians, she was known as INANNA, to the Babylonians, she was known as ISHTAR to the Assyrians and the Akkadians, ASHTART, ASHTORETH, ASHERAH, and ASTORETH, to the Egyptians, ISIS, ASHET AND ASET, to the Phoenicians, she was known as TANIT-ASHTART and ASHTAROTH. Her Ugaritic name was ANAT.

Zodiac Position: 10-20 degrees of Capricorn

December 31st-January 9th

Tarot Card: 3 of Pentacles (Azazel told me the Ace of Cups)

Planet: Venus

Candle Color: Brown or Green

Animal: Cobra or Viper

Metal: Copper

Element of Earth

Rank: Grand Duke of the Western Regions of Hell; Crowned Princess

Astaroth is a Guidance Councilor for both Demons and humans. She deals in mostly human affairs

Astaroth rules 40 legions of spirits and is a Day Demoness

Astaroth is also The Treasurer of Hell

Astaroth is a very ancient Goddess. She has been with humanity, as have Satan and Beelzebub, since the beginning. Astaroth is Beelzebub's granddaughter. Her parents are Ningal and Nanna. She has always been very popular, much loved and revered in locales where she was worshipped. Because she has been with us since the beginning, she has been known by several different names, as she has been the Chief Goddess in many different areas and cultures. She has been known as a Goddess of fertility, love, and war.

"Astaroth appears with a very immense aura. It has a very soft blue color, not soft in terms of strength, but soft in a sense of beauty. Astaroth's energy is invigorating and comforting; it is truly beautiful in every way. She has long Golden Hair; she is quite tall and is surrounded by a vibrant white-gold. I feel her most when I make the connection during the Invocation of the Four Ruling God Powers of Duat. She is always there to guide me when I feel lost or I am struggling. Her voice is very powerful, Astaroth is very caring, but she is very clear and concise when she is directing me. She helps me so

much and I am so thankful to Her for everything.
– Vovim Baghie

Astaroth's Symbols,
derived from the Egyptian Ankh

Astaroth's Sigil

Wall of Inanna in Uruk

The clusters of three dots at the points of the star of her sigil are extremely ancient and denote her high spiritual rank. Her sigil also depicts important points of the human soul, as can be seen from the Venus glyph with the inverted cross symbolizing the all-important solar chakra and the pillars of the soul on each side.

As the Sumerian Goddess "Inanna" she was known as a powerful warrior and her sacred animal was the lion. Below are photos of the Lions that guarded her temple at Nimrud.

Her sacred city was Uruk, one of the oldest cities of Sumer where she had her temple; in the lower right photo above are the ruins. Under her rule, the people of Sumer and their communities prospered and thrived. She had shrines and temples in many cities in the Ancient Middle East.

Her Sumerian title "Queen of Heaven" was stolen by Christians and used for their fictitious "Virgin Mary" which is an imposter.

Astaroth was also the Babylonian Goddess, Ishtar. Babylonian scriptures called her the "Light of the World," "Goddess of Goddesses," and "Bestower of Strength."

The "Ishtar Gate," built approximately 575 BCE was the main entrance into Babylon. It was the eighth of one of eight gates of the inner city. King Nebuchadnezzar II of Babylon dedicated the Gate to Ishtar. It was one of the most impressive monuments in the ancient Near East. The Ishtar Gate was decorated with dragons, bulls, and lions. Along with Ea [Satan] and Enlil [Beelzebub], she wound up in the grimoires when Judeo/Christianity arrived on the scene as one of the top Crowned Princes of Hell. These three were the most popular and well known deities in the Middle East. Their reputations were destroyed; they were viciously slandered, blasphemed, and demonized; labeled as "evil."

"Although Sidon is respected, it could not be forgotten that her goddess was Ashtart, a name the Israelite scribe wrote with the five consonants 'strt', and vocalized them by the vowels of the familiar Hebrew word for "shame," making the Sidonian goddess appear in the bastard form Astoreth."

—Excerpt from "Recovering Sarepta, A Phoenician City by James B. Pritchard, 1978

"Of the various spellings of the name, Astarte, is found the Tel Amara letters. The Hebrew Astoreth arose when the rabbinical school of the Massoretes in the sixth century decided to adopt a conventional system to compensate for the lack of vowels in written Hebrew, and at the same time to insert in the names of foreign divinities the vowels from the word 'boshet', meaning abomination."

-Excerpt from "Who's Who Non-Classical Mythology by Egerton Sykes, 1993

Above are the remains of the Temple Isis, originally on Philae Island, had to be moved to Agilqiyya Island [above] during the construction of the Aswan dam to save them from flooding.

Astaroth answers truly concerning past, present, and future She discovers all secrets, and is an excellent teacher of the liberal sciences. She causes one to have prophetic dreams and/or visions about the future and gives insight into the unknown. She also counsels humans who are close to Satan and actively working for him. She obtains friendship of those in power and represents luxury and ease.

Easter [originally known as "Ashtar"] was stolen from her by the Christians.

Astaroth is very beautiful with light blonde hair. Though tall, she is delicately built. Astaroth's colors are red and blue. She sometimes appears with white wings with red and blue streaks in them. She often visits me and other JoS clergy on her own and is a friend and guide for us.

— High Priestess Maxine

SIGIL

IMAGE

Artwork done by Marcos Macias

Back to Demons, the Gods of Hell

<http://www.angelfire.com/empire/serpentis666/Azazel.html>

175 captures

19 Mar 2006 - 18 Oct 2025

Oct JAN Feb

01

2014 2016 2017

About this capture

AZAZEL aka ZAZEL, SAMYAZA, SAMYAZAZEL, SHAMGAZ, SHEMYAZA,

SHAMYAZA, SHEMIHAZAH, SHAMASH (Babylonian), UTU (Sumerian; The Shining One), * SAMAS (Akkadian), BABBAR (Sumerian), Ashur (Assyrian), SHAMIYAH (Hathra), SEMJAZA

Zodiac Sign: Capricorn/Aquarius (both 1-10 degrees)

Tarot Card: Ace of Swords

Planet: Saturn, the Lunar South Node (Dragon's Tail)

Candle Color: Blue, Black

Metal: Lead

Element of Air

Symbols: The Eagle and the Scorpion; the Faravahar (see below)

Number: 20

Rank: Chief Standard Bearer of the Infernal Army

Azazel works directly with Satan

He is in charge of top security in Hell.

*The above, he dictated to me personally.

From High Priestess Maxine:

I know Azazel well and am very close to him. He is a very high ranking and important God. He is 7 1/2 feet tall, very strongly built with light blonde hair that is past his shoulders and flowing. He has piercing bluish grey eyes. He is very powerful and dedicated to Lucifer. He expects 100% and can be serious and strict. He closely interacted with and educated humans in ancient times. **AZAZEL IS NOT PAIMON as some of the grimoires of abuse claim. They are both different Gods. Azazel is a Prince. Paimon is a King. Azazel is very high ranking; VERY close to Lucifer. He says he is around 60,000 Earth years old.

Azazel worked extensively with me on this page. He led me to many different references and resources (Listed below). He told me to mention the "Code of Hammurabi" and that the contents of this document have been drastically altered through the centuries and what we have now resembles nothing of the original. Azazel stands for justice and does not in any way advocate submission or turning the other cheek.

Although there are a few accounts of Azazel's being married to various Goddesses, this is inaccurate. Azazel took a human wife some 10,000 years ago.

"Azazel appears to me with an incredibly vibrant green Aura, identical to the Color of the Heart Chakra. He is strict if you are not doing what is required of you, but he is very friendly and understanding - especially if you are going through bad times like psychic attack or bad planets. Azazel-sama has helped me and guided me so much, I remember when I was going through some really bad planets and the when things got to the point where I felt like I was going to crack, Azazel-sama reassured me and made me feel that I was making Father Satan, Him and the Gods Proud and that the Bad times will pass. I am so thankful to Azazel!"

Hail Azazel-sama!

_High Priest Vovim Baghie

Azazel is a grandson of Beelzebub (Enlil). He is the twin brother of Astaroth. Both he and his twin sister Astaroth are the children of Beelzebub's son "Sin/Nannar" and Sin's wife "Ningal." Both Azazel and Astaroth have always been very close. The painting at left is how he always appears to me.

Azazel is a warrior god of justice and truth. His cities were "Sippar," an ancient Akkadian city on the east bank of the Euphrates, north of Babylon and Larsa/Ellasar of Sumeria. Sippar is 20 miles (32 km) southwest of Baghdad in Iraq. Sippar was one of the first cities to be established by the Gods.

"Ellasar's Sumerian name is given as Ararwa, apparently for Arauruwa, 'light-abode,' which, in fact, is the meaning of the ideographic group with which it is written. The ruins of this ancient site are now known as Senqara, and lie on the East bank of the Euphrates, about midway between Warka (Erech) and Muqayyar (Ur of the Chaldees). In addition to the name Larsa, it seems also to have been called Aste azaga "the holy (bright, pure) seat" (or throne), and both its names were apparently due to its having been one of the great Babylonian centers of sun-god worship.

Like most of the principal cities of Babylonia, it had a great temple-tower, called E-dur-an-ki, 'house of the bond of heaven and earth.' The temple of the city bore the same name as that at Sippar, i.e. E-babbar, 'House of Light,' where the sun-god Samas was worshipped. This temple was restored by Ur-Engur, Hammurabi (Amraphel), Burnaburias, Nebuchadrezzar and Nabonidus. Among the tablets found on this site by Loftus was that which gives measures of length and square and cube roots, pointing to the place as one of the great centers of Babylonian learning. Besides the remains of these temples, there are traces of the walls, and the remains of houses of the citizens. The city was at first governed by its own kings, but became a part of the Babylonian empire some time after the reign of Hammurabi."¹

Azazel is the God of Justice and Revenge. He is a Master of the Black Arts and the Protector of Travelers. His symbol the faravahar (shown at left), represents freedom of choice and protection. The faravahar is the original winged disk.

He was the rebel leader of the Igigi. Azazel is also the the God of divination and has been consulted by many soothsayers. He was also the Chief Deity of the City of Hathra. As the Chief Deity of Hathra, he was known as "Shamiyah." Note the horns in the photo of the sculpture at left.

Along with his grandfather Beelzebub, he controlled the airways for the Gods, wearing his symbol of the eagle.

"In Bad-Tibira, established as an industrial center, Enlil installed his son Nannar/Sin in command; the texts speak of him in the list of cities as NU.GIG ('He of the night sky'). There, we believe the twins Inanna/Ishtar and Utu/Shamash were born--an event marked by associating their father Nannar with the next zodiacal constellation Gemini (the twins). As the god trained in rocketry, Shamash was assigned the constellation GIR (meaning both 'rocket' and 'the crab's claw' or Cancer), followed by Ishtar and the Lion (Leo), upon whose back she was traditionally depicted."²

The Judeo/Christian Bible reads that "Azazel taught men to make swords, knives, shields, body armor."

The grimoires of spirit abuse claim that Azazel is a genius at working with metals, minerology, and geology. This is all symbolic. He is a Master of Alchemy; Spiritual Alchemy. Spiritual Alchemy has to do with the transformation of elements within the human soul, drawing energy from the earth and working with the earth spiritually. Each of the seven chakras is represented by a specific metal. Azazel works with dedicated disciples of Satan to achieve godhead.

All of the above is spiritual. The biblical account was twisted. The "swords, knives, shields, and body armor" are all spiritual weapons. He is an expert on the planets, constellations and astrology. He is also very skillful in the arts, cosmetology, crafting of ornaments and jewelry. Azazel creates beauty.

AZAZEL'S SIGIL ONE
AZAZEL'S SUMERIAN SIGIL

*Many of the Original Gods were known as "The Shining Ones" because of their powerful auras.

¹ International Standard Bible Encyclopedia
² The 12th Planet by Zecharia Sitchin © 1976

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<http://www.angelfire.com/empire/serpentis666/Beelzebub.html>

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About this capture

Beelzebub

BEELZEBUB is also known as BAALZEBUB, ENLIL, BEL, "PIR BUB"* BAAL ZEBUL and BEELZEBUTH

He is also known as the Goetic Demon "BAEL"

Zodiac Position: 0-4 Degrees of Aries

March 21st-25th *[March 21-30]

Tarot Card: 2 of Rods [From Azazel]

Candle color: Black

Plant: Fern

Planet: Sun [From Azazel]

Metal: Iron *[Gold]

Element of Fire

Rank: King

Bael is a Day Demon and rules over 66 legions of spirits.

Those who are close to Beelzebub know he is Enlil. This is from him personally. Enlil was the original "Bel" which later evolved into "Baal." "Baal" means "Lord," "Master" "Baal the Prince." Beelzebub/Enlil was a very popular and well-known God who had cities named after him with the prefix "Baal" all over the Middle East.

Most people who have studied the occult know he is very close to Satan and they both go back to the "beginning of time" here on earth; Enlil and Enki. He is Father Satan's half-brother. Along with his brother Ea/Satan and Astaroth, he wound up in the grimoires as one of the Crowned princes of Hell and was labeled as "evil," as were our other Pagan Gods.

"Baal Zebub, the Healing God of Ekron, later became one word--Beelzebub--which came to represent evil and idolatry in the New Testament of the Bible."

-Excerpt taken from- "Syria" by Coleman South, 1995

Beelzebub is best known as the God of the Philistines, He ruled over the city of Ekron. He is second in command to Satan. The Ancient Philistines worshiped Him under the name "Baalzebub." Beelzebub is "Lord over all that Flies". Wherever he was worshipped, he was known as God of the weather and meteorology. He also controlled the airways when the Nephilim came to Earth. His name was perverted by the Hebrews to mean "Lord of the Flies."

Beelzebub takes care of in-fighting between dedicated Satanists. Satan wants unity and Beelzebub enforces this. He can be very strict as Satan does not approve of dedicated Satanists cursing each other.

Beelzebub is the Patron of all of the Orient [Far East], Martial Arts and Asian Culture. He

was Prince of the Seraphim and He has a raspy voice.

My experience- I saw him for the first time when I asked for his assistance in creating this webpage about him. He appeared to me with platinum blond hair and darker eyebrows, wearing a white robe. This was the first time I saw him. I heard his voice a long time ago and it was raspy, but when he spoke to me recently, the raspiness was gone. This is probably because he is now free.

- High Priestess Maxine

Beelzebub's Sigils:

The Egyptian hieroglyph for "air" and "wind" is very similar to one of Beelzebub's Sigils. The evolution here is obvious. My point is Beelzebub is "Prince of the Air." I find it sickening how the enemy has denigrated our Gods and claimed Beelzebub is "Lord of the Flies." Many Jewish written grimoires have illustrations of ugly flies for Beelzebub, along with their monstrous images for our other Gods.

I have also noted many times in my studies, there is little if any real information about many different ancient peoples, such as the Avites whose God was Adramelech. All I found was in the Judeo/Christian Bible where the Hebrews brutally invaded and mass-murdered them [genocide], as with many other Gentile peoples. The ancient libraries that were razed to the ground not only contained occult and spiritual knowledge, they also contained history. The above is a blatant example of history deliberately destroyed and replaced with lies.

Along with Jewish and Christian destruction of ancient knowledge, nearly all knowledge about Beelzebub was lost. Christians were at liberty to blaspheme, malign and slander the reputations of the Original Gods any way they saw fit. Since there was no opposition left following the razing of cities, mass murder of "Heathen" peoples, destruction of their temples, libraries and records, new generations had no other sources to turn to for information other than the Judeo/Christian bible concerning these Gods.

Beelzebub/Enlil, was the Patron God of Nippur, a city in Sumeria which is now present day Iraq.

Beelzebub had his ziggurats, shrines and temples located in his city, Nippur. Below are photos of the remnants of his temple. The fortress on top of the mound was built by American excavators in the 1890's "to protect them from the local tribes." Beneath is the Great Ziggurat of Nippur and Temple of Enlil:

Beelzebub/Enlil is the God of storms, atmospheric conditions, the wind, the rain and the element of air. He is also the God of Entomancy. Entomancy is a method of divination by interpreting the behavior of insects. Beelzebub is also a Master of Astrology and the Zodiac.

His number is 50

His ziggurat of Nippur was called, "Fi-irn-bar-sag." He is the God who hurls his thunderbolts and lightning against the enemies of Satan. [More than one Christian church has met with disaster on occasion]. He is considered to be a gracious life-giving and life-sustaining God, taking care of his people, the beasts of the field, the fowls of heaven and the fishes of the sea. "Enlil [Beelzebub] is both a God of war and God of peace; a destroyer and protector, defender, restorer, upbuilder; inimical, hostile and most gracious." ¹

To enjoy his blessings one must enter into the right relationship with him and Satan. He carries out and enforces Satan's decrees.

"Enlil [Beelzebub] is neither afraid nor stands in dread of an enemy. A battle undertaken by him is pursued with unrelenting vigor till it is carried to its victorious end-- with him there is no pardon nor retreat:

The hostile not subservient land- from that land thy breast thou dost not turn.

If his anger is once aroused, there is no one who could induce him to leave or cool off."²

Enlil/Beelzebub was a "protector and life-giver." "As furious and destructive Enlil may be in his dealings with the enemies, as gracious, kind and loving he can be when his own people and country are concerned. He protects his people from hostile invasions by surrounding them and their home with a high wall or by becoming for them a fastness or house, the bolts of which he fastens securely so that the hostile hordes can neither climb over or overcome it nor can enter through its gates."

"If his people are in need of rain, he opens the gates of heaven, pulls back its bars, loosens its fastenings, removes its bolts that abundant rains may water their fields; or he may do this to drown and utterly destroy the enemy."

Below is an Ancient Sumerian hymn to Enlil/Beelzebub:³

The gate[s] of heaven
The bars of heaven
The fastenings of heaven
The bolts of heaven
Thou openest
Thou pullest back
Thou loosenest
Thou removest

"He sustains the life of both man and beast. In doing so, he does not neglect even the smallest and most insignificant who maketh to sprout, the grain art thou."

The ancient Babylonians were amazed at Enlil's loving kindness, protection and support,

praising him by exclaiming "He who protects [gives support]."

Endowed with extraordinary powers and authority. The emblem of his authority is a pure or bright scepter which he carries or holds in his hands or wields. He acts on the authority of Satan. This bright scepter is, however, not merely an emblem of authority, power and might, but also a stylus in the hand of Beelzebub, the scribe, by means of which he writes the will and enters the decisions of Satan.

"The twelve signs of the zodiac, the year, seasons, months and signs of the zodiac have each and all their beginning and end, their boundaries or outlines, their pictures or drawings: Enlil [Beelzebub] indicates and proclaims them. There is a meaning and significance to each and all of them: Enlil [Beelzebub] interprets them. This he does by the 'fullness of his manifestations.' 'Enlil and His Seven Manifestations.' It is one of the most remarkable facts in connection with the nature of every god who, at one time or another, played the role of the "Son" in a given trinity, that such a god was considered to have "seven manifestations" of his powers.' 'Seven' they were, because this number expresses the 'fullness, completeness, totality.'"4

*These are the chakras

Below is a diagram of Beelzebub's Temple at Ekron in Ancient Philistia:

*Beelzebub was known as "Pir Bub" to the Yezidi Devil Worshipers of Iraq. They claim he was the God of King Ahab. [Reference: Devil Worship 1919 by Isya Joseph, page 40]

The following is an Excerpt from "Encyclopaedia Biblica; a Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography, and Natural History of the Bible"

Volume I : A-D

by The Rev. T. K. Cheyne, M.A., DD and J. Sutherland Black, M.A. LL.D.

New York, The Macmillan Company; London: Adam and Charles Black, 1899

"BAALZEBUB taking Zebub or Myla as the name Fly-God, a God of Ekron, whose oracle was consulted by Ahaziah king of Israel in his last illness. The name is commonly explained "Lord of Flies." True, there is no Semitic analogy for this but Pausanias tells us of a God who drove away dangerous swarms of flies from Olympia, and Clement of Alexandria attests the cult of the same God in Elis and we may, if we will, interpret the title "A God who sends as well as removes a plague of flies." Let us however, look farther. Bezold thought that in an Assyrian inscription of the 12th cent. B.C.E. "Baal-Zabnbi" was the name of the one of Zebub. Baal-Zebub was a widely known divine name, adopted for the God of Ekron. The restoration of the final syllable, however, is admittedly quite uncertain, and the reading Baal-Sapuna [see BAAL-ZEPHON, I] seems much more probable. Winckler, therefore, suggests that Zebub might be some very ancient name of a locality in Ekron [no longer to be explained etymologically], on the analogy of Baal-Sidon, Baal-Hermon, Baal- Lebanon. No such locality, however, is known, and Ekron, not any locality in Ekron, was the territory of the Baal. It is, therefore,

more probable that Baal-Zebub, "Lord of Flies" [which occurs only in a very late narrative, one which has a pronounced didactic tendency], is a contemptuous uneuphonic Jewish modification of the true name, which was probably Baal-Zebul, 'Lord of the High House.'"

"This is a title such as any God with a fine temple might bear, and was probably not confined to the God of Ekron. 'High house' would at the same time refer to the dwelling-place of the Gods 'mountain of assembly' in the far North. There is some reason to think that the Phoenicians knew of such a dwelling-place. The conception is implied in the divine name Baal-Saphon, 'Lord of the North' [see BAAL-ZEPHON], and in the Elegy on the king of Tyre [Ezekiel 28]; and the Philistines probably knew of it. At any rate, the late Hebrew narrator or, if we will, an early scribe may have resented the application of such a title as 'Lord of the high house' [which suggested to him either Solomon's temple or the heavenly dwelling of Yahwi, to the Ekronite God, and changed it to 'Lord of flies,' Baal-Zebub. This explanation throws light on three proper names, - JEZEBEL, ZEBUL, and ZEBULON, 'from thy [high house] of holiness and glory.' The same term could be applied to the mansion of the moon in the sky."

References:

- ¹ Sumerian Hymns and Prayers to God Nin-Ib from the Temple Library of Nippur
by Hugo Radau
Philadelphia Published by the Department of Archeology, University of Pennsylvania
1911; Page 21
- ² Ibid, Page 23
- ³ Ibid Page 25
- ⁴ Ibid Page 27

Back to High Ranking Gods and Crowned Princes of Hell

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About this capture

Gods A - B

*Note: The inclusions with an asterisk were dictated from Thoth

AGARES/AGUARES

Zodiac position: 5-9 Degrees of Aries

March 25th-29th

Tarot Card: 2 of Rods

Candle color: Deep Blood Red*

Plant: Carnation

Planet: Mars/Mercury*

Metal: Copper*

Element of Air and Fire*

Rank: Grand Duke of the Eastern regions of Hell

She governs 31 legions of spirits

Her Animal is the Tiger*

Agares is a Day Demon and was of the order of the Virtues.

Agares rules over the common people; they are the voice of the common people and residence of Hell. Her position is similar to a human Mayor.*

She teaches all languages, returns runaways and can stop one from fleeing. She can also incite one to flee. She chases off enemies, destroys spirits of the enemy, and can bring about the downfall of important men, causing them to lose their position, public honor and the respect of others. She can cause an earthquake, and incite dancing.

*All of the Demons were very well-known and popular Pagan Gods. Agares is female.

The legends of the Gods were all allegories. Agares was known as the Greek God "Argus." Argus was a male in legend. Argus was "all-seeing" and had 100 eyes.

Agares is extremely beautiful. She is very fair skinned and feminine with soft straight blonde hair and white wings. She is very friendly and likable.

— High Priestess Maxine

SIGIL
IMAGE

Art work done by Marcos Macias

AMON

"Amon" is the Egyptian Sun God Amon Ra aka Merodach and the Babylonian God "Marduk"

Zodiac Position: 0-4 Degrees of Taurus

April 20th-24th

Tarot Card: 5 of Pentacles

Candle color: Red or Gold*

Plant: Nightshade

Planet: Sun*

Metal: Gold*

Animal: Lion*

Element of: Fire and Air*

Rank: Prince*

Amon rules over the Western Region of Hell*

Amon is a Day Demon and Governs 40 legions of spirits

He discerns the past, foretells the future, reconciles friends and enemies, procures love and causes love to flourish.

He is one of the most beautiful beings I have ever seen. He has very light blonde hair swept back; he is strongly built and has an enormous amount of positive energy. He is attended by a strong and aggressive falcon. He is literally radiant like the Sun. He is one of the 7 Sons of Satan. He is extremely proud, beautifully built, and very tall and strong.

— High Priestess Maxine

SIGIL

AINI aka AYM/AIM, HARBORYM

Zodiac position: 20-24 degrees of Cancer

July 13th-17th

Tarot Card: 4 of Cups

Candle color: Deep Blue as in blueberry* color

Plant: Lemon

Animal: Platypus*

Planet: Neptune*

Metal: Tin/Neptunium

Element of Air*

Rank: Marquis*

Aim rules over atmosphere control in Hell*

Aim governs 26 legions of spirits and is a Day Demon

He Gives true answers to questions, answers questions of things unknown, makes men

witty, and teaches cunning and shrewdness. He can spread destruction by means of fire; setting buildings and entire cities on fire. He answers questions regarding private matters

SIGIL

ALLOCES/ALLOCEN aka ALLOIEN, ALLOCER

Zodiac Position: 15-19 degrees of Sagittarius

December 8th-11th

Tarot card: 9 of Rods

Candle color: Green*

Animal: Bat*

Plant: Sage

Planet: Uranus*

Metal: Bronze*

Element of Water*

Rank: PRESIDENT*

Alloces governs 36 legions of spirits and is a Night Demon

Alloces rules over a "public" meeting house in Hell where communities of Demons gather to discuss and plan community events for their areas. These Demons specialize in architecture and art.*

He provides good familiars, and teaches astronomy and the liberal sciences, He can be sent to revenge secret enemies. He has a deep hoarse voice and is loud in speaking.

SIGIL

AMDUSIAS

Zodiac Position: 0-4 degrees of Pisces

February 19th-23rd

Tarot card: 8 of Cups

Candle color: Light Blue*

Plant: Mimosa

Planet: Neptune*

Animal: Bird*

Metal: Silver*

Element of Water and Air*

Rank: King*

Amdusias governs 29 legions of spirits and is a Night Demon

Amdusias is the Musical Director in Hell and is the God with the highest skill in Music*

He can inspire music. He causes musical instruments to be heard, but not seen, and gives excellent familiars. He can give a familiar to assist on any secret mission one wishes to perform, and can cause trees to become barren of fruit or even fall to the ground, or bend according to one's will.

Amdusias told the Joy of Satan Ministry in 2003: "Just as the enemy has people who cannot see us, we cannot see them. However, they will manifest blatantly as we get closer to the climax of our cause."

Amdusias has long black hair. He is tall with long fingers and he has strong, rough hands. His wings are tan and he has dark skin.

SIGIL

AMY/AVNAS

Zodiac Position: 15- 19 degrees of Capricorn

January 6th-10th

Tarot card: 3 of Pentacles

Candle color: Pink*

Plant: Vervain

Animal: Panther*

Planet: Venus*

Metal: Copper*

Element of Earth*

Rank: Earl*

Amy governs 36 legions of spirits and is a Night Demon

He teaches astrology and the liberal sciences, provides familiars and discovers hidden treasures. He shows the way to fortune, wealth and treasure.

SIGIL

ANDRAS

Zodiac Position: 10-14 degrees of Aquarius

January 30th- February 3rd

Tarot card: 6 of Swords

Candle color: Black*

Plant: Violet

Animal: Hell Hound/Wolf*>

Planet: Pluto and Mars*

Metal: Iron and Silver*

Element of Fire*

Rank: There is no human equivalent or word for his rank*

Andras Satan's Chief Guard and Head of Security*

Andras Governs 30 legions of spirits and is a Night Demon

Andras is the God who was worshipped in the Weald. He can completely destroy enemies. Andras has a reputation for killing mages and their assistants. He is said to be very dangerous

Andras though he is male, is the British and Celtic Goddess Andrasta. "Andrasta" means the "Invincible One". Andrasta was a patron goddess of the Iceni tribe. It was said that

Boudicca, the British warrior queen prayed to Andrasta, before going into battle the against her Roman foes. 1

I have known Andras for quite some time. He is actually very pleasant to those who are dedicated to Satan. He is a true warrior. He first contacted me through my Ouija Board. The first time I saw him, he was short, wore a black and white striped shirt, and had a rough look about him. He was attended by a Hell Hound, a vicious looking black wolf with red eyes, snarling with dusty bristled grey hair. After performing energy work on him, he transformed into a tall and slender and very handsome Demon. He wears a long white robe and has golden blonde hair parted in the middle and very long, down to his waist. He is a true warrior, but also an artist. He is one of the most dangerous to the enemy.

— High Priestess Maxine

SIGIL

ANDREALPHUS

Zodiac Position: 20-24 Degrees of Aquarius

February 9th- 13th

Tarot card: 7 of Swords

Candle color: Silver*

Plant: Lotus

Animal: Frog*

Planet: 4 of the Moons of Jupiter*

Metal: Nickel and Silver*

Element of earth*

Rank: Earl*

Andrealphus governs 30 legions of spirits and is a Night Demon

Andrealphus is a scientist; specializing in Chemistry*

He teaches astronomy, geometry, and everything concerned with measurement. He also teaches mathematics

SIGIL

ANDROMALIUS

Zodiac Position: 25-29 Degrees of Pisces

March 16th-20th

Tarot card: Ten of Cups

Candle color: Indigo*

Plant: Wormwood

Animal: Pigeon*

Planet: Jupiter*

Metal: Iron*

Element of Air*

Rank: Earl*

Andromalius rules over 36 legions of spirits and is a night Demon

Andromalius is a Watcher. Watchers spy on the enemy and report directly to Satan, Andras or Azazel*

He reveals thieves, returns stolen goods, discovers all wickedness, and locates hidden treasure. He will punish thieves and avenge offenders. He recovers lost articles and finds money. He also reveals secret plots and can catch a thief.

SIGIL

ASMODEUS/ASMODAY aka SYDONAY

Zodiac Position: 5-9 degrees of Virgo

August 28th- September 1st

Tarot Card: 8 of Pentacles

Candle color: Black or Blue*

Plant: Mint

Animal: Whale*

Planet: Neptune*

Metal: Copper when it turns Blue*

Element: Water*

Rank: King*

Asmodeus is Chief Astrologer of Hell and Oversees the Gambling Houses in Hell. He is a very busy Demon.*

Asmodeus is a Day Demon, he is among the legions of AMAYON and rules 72 legions of spirits

Asmodeus carries the title "King of the Demons"

Asmodeus must be invoked bareheaded.

Asmodeus was of the order of Seraphim and he carries the title "King of the Demons."

He governs the many realms of pleasure. He prefers to be summoned bareheaded

[without a hat or head covering] and he teaches the arts of astronomy, arithmetic,

geomancy, and craftsmanship. He answers all questions, discovers and guards

treasures and gives the ability to read the thoughts of others. He confers invisibility, and

can break up marriages/relationships. Asmodeus has a human Mother and his Father is

a God. He has jet black hair with a braid down his back, and has an olive complexion.

Asmodeus is extremely courteous and very much a gentleman. He is soft spoken with a

smooth voice. Asmodeus is a very pleasant Demon.

– High Priestess Maxine

SIGIL

ASTAROTH

BEELZEBUB

BALAM

Zodiac Position: 10-14 degrees of Sagittarius

December 3rd- 7th

Tarot Card: 9 of Rods

Candle color: White

Plant: Oak

Planet: Mars

Metal: Iron

Element of Fire

Rank: King

Balam is a Night Demon and governs 40 legions of spirits

Balam discerns the past and future, confers humor, wit, intellect, gives invisibility, and foretells the future.

SIGIL

BARBATOS

Zodiac Position: 5- 9 degrees of Taurus

April 25th-29th

Tarot Card: 5 of Pentacles

Candle color: Black

Plant: Ground Ivy

Planet: Venus

Metal: Copper

Element of Earth

Rank: Duke

Barbatos is a day Demon and he governs 30 legions of spirits and is of the Order of Virtues

Barbatos prefers to appear when the Sun is in the sign of Sagittarius

Barbatos teaches all of the sciences, he reveals treasure concealed by magic, and foretells the future. He discerns the past, reconciles friends, and will bring any two persons together in friendship. He secures the good will of those who are in positions of power. He smoothes out all misunderstandings and soothes hurt feelings. He gives the ability to communicate with and understand animals.

Barbatos is a very handsome god. He has long, flowing blond hair and brilliant white wings. He is very well built and his skin is tan.

SIGIL

BATHIN, aka BATHYM, MARTHIM **Bathin is the Egyptian goddess Nephthys [See High Ranking Demons and Crown Princes of Hell]

Zodiac Position: 25-29 degrees of Gemini

June 16th-21st

Tarot Card: 10 of Swords

Candle color: Purple

Plant: Mistletoe

Planet: Saturn/Uranus

Metal: Lead/Uranium

Element of Air

Rank: Duke

Bathin is a Day Demon and rules over 30 legions of spirits

Bathin reveals the properties of herbs and precious stones. She helps one obtain astral projection, and can take anyone wherever they want to go.

SIGIL 1

SIGIL 2

BELETH aka BYLETH aka ELYTH

Zodiac Position: 0- 4 degrees of Gemini

May 21st- 25th

Tarot Card: 8 of Swords

Planet: Mercury

Metal: Mercury

Element of Air

Candle color: Red

Plant: Dill

Rank: Duke

Beleth is a Day Demon and rules over 85 legions of spirits. She is of the Order of Powers

Beleth brings the spirit of love between men and women. She is a favorite of women awaiting a proposal.

Byleth is a female. She has round doll like, piercing dark eyes with long dark blonde hair with ringed curls.

– High Priestess Maxine

SIGIL

IMAGE

Art work done by Marcos Macias

BELIAL

Zodiac Position: 5- 9 degrees of Pisces

February 24th- 29th

Tarot Card: 8 of Cups

Candle color: Orange

Plant: Mullein

Planet: Jupiter/Neptune

Metal: Tin/Neptunium

Element of Water

Rank: King

Belial is a Night Demon and governs 80 legions of spirits

Belial distributes presentations and titles. He reconciles friends and enemies, and provides familiars. He can assist one with job promotions and helps to gain a higher position. He can bring favors from others, even one's enemies. Belial was Prince of the Order of Virtues. Belial is thin, smaller than most of the other Demons and has platinum blonde hair.

SIGIL

BERITH aka BAALBERITH, BEAL, BOFI, BOLFRY

BIFRONS

Zodiac Position: 15- 19 degrees of Scorpio

November 7th-12th

Tarot Card: 6 of Cups

Candle color: Light purple

Plant: Basil

Planet: Jupiter/Neptune

Metal: Tin/Neptunium

Element of Water

Rank: Earl

Bifrons is a Night Demon and governs 60 legions of spirits

Bifrons teaches astrology, geometry, mathematics, along with other different arts and sciences. He reveals the properties of herbs, woods, and stones. He can move corpses magically and coerce spirits of the dead to assist in magick, and/or to answer inquiries. Bifrons is tall and has light blonde hair down to his waist with lots of soft ringed curls. He is kind and patient.

– High Priestess Maxine

HREF="http://www.angelfire.com/empire/serpentis666/Biffrons_23952.gif">SIGIL

BOTIS

Zodiac Position: 20- 24 degrees of Gemini

June 11th- 15th

Tarot Card: 10 of Swords

Candle color: White

Plant: Lily

Planet: Saturn/Uranus

Metal: Lead/Uranium

Element of Air

Rank: President/Earl

Botis is a Day Demon and rules over 60 legions of spirits

Botis assists in making important decisions and bolsters courage. He protects one from being hurt by the hatred or envy of others and helps toward easing tension in the home.

Botis declares things past and present, and reconciles friends and enemies.

He appeared as an old man. He was bald on top with long white wavy hair. He wore a brown robe. After I did energy work on him and freed him, he bolted beautiful huge deep red wings.

– High Priestess Maxine

SIGIL

BUER

Zodiac Position: 15- 19 degrees of Taurus

May 5th- 9th

Tarot Card: 6 of Pentacles

Candle color: Light blue

Plant: Aloe

Planet: Mercury

Metal: Mercury

Element of Earth

Rank: President

Buer is a Day Demon and rules over 50 legions of spirits

Buer heals all diseases, and teaches moral, natural, and logical philosophy. He discourages drunkenness, and provides familiars. He also teaches the properties of all herbs and plants.

SIGIL

BIM aka BUNE

Zodiac Position: 5- 9 degrees of Leo

July 28th-August 1st

Tarot Card: 5 of Rods

Candle color: Orange

Plant: Orange

Planet: Sun

Metal: Gold

Element of Fire

Rank: Duke

Bune is a Day Demon and governs 30 legions of spirits

Bune helps acquire wealth and provides sophistication and worldly wisdom. She gives eloquence in speech and a flair for words.

Bune has shoulder-length straight black hair with dark slanted eyes, a tan complexion and black wings. She is very friendly. I asked her if she was Egyptian. She said "We are all Egyptian." Her hair is styled like the Hollywood Cleopatra.

– High Priestess Maxine

SIGIL 1

SIGIL 2

*Dictated from Thoth.

1 <http://www.timelessmyths.com/celtic/british.html#Andrasta>
Page on "British Deities"

NEXT - GODS C - F

GODS G - M

GODS S - Z

GODS N - R

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

Back to Demons, the Gods of Hell

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275 captures
21 Sep 2002 - 28 Jul 2025
Dec JAN Feb
20
2014 2016 2017

About this capture

Gods C - F

CAIM aka CAMIO

Zodiac Position: 20-24 degrees of Sagittarius

December 12th-16th

Tarot Card: 10 of Rods

Planet: Sun

Metal: Gold

Element: Fire

Candle color: Green

Plant: Centaurea

Rank: President

Camio is a Night Demon and governs 30 legions of spirits and was of the Order of Angels

Camio foretells the future. He also teaches how to communicate with animals. He can reveal the mysteries and secrets of other worlds and is an expert on hydromancy [divination by water]. He is good at argument and answers questions in burning ashes or coals of fire.

Camio is well built and covered with gold dust. His wings have gold bands on them and he wears a lot of gold jewelry. He leaves trails of gold dust when he flies. He has a powerful golden aura, and he can fly very fast. He exploded in gold dust and flew up through the ceiling.

SIGIL

CIMERIES aka CIMEJES

Cimeries is also known as the Egyptian God "Khepera" "Kheperi" "Khepri" "Kheprer" and "Chepera"

*He stated to a disciple that he prefers to be addressed as "Khepu"

Zodiac Position: 25-29 degrees of Aquarius

February 14th-18th

Tarot Card: 7 of Swords

Candle color: Dark Blue

Plant: Pine

Element: Air

Planet: Venus

Metal: Copper

Rank: Marquis

Cimeries is a night Demon and rules 20 legions of spirits

Cimeries bestows strength in spirit and confers much courage; he makes one heroic in battle, teaches literature and finds anything that is lost. He teaches grammar, logic, and rhetoric and is the patron of soldiers and military personnel. He also discovers buried treasure.

He has beautiful shoulder-length strawberry blonde hair and is well built. He is a very handsome God with a wide wingspan. His wings are golden, and he is covered with golden glitter.

SIGIL

CROCELL aka PUCEL, PROCEL

Zodiac Position: 0-4 degrees of Sagittarius

November 23rd-27th

Tarot Card: 8 of Rods

Planet: Jupiter

Metal: Tin

Element: Fire

Candle color: Pink

Plant: Wood Betony

Rank: Duke

Crocell is a night Demon and rules 48 legions of spirits. She was of the Order of Potentates, or Powers

Crocell teaches mysticism, geometry, art, history and all of the liberal sciences. She can produce great noises and cause great commotions. She can also bring confusion and indecisiveness to one's enemies. She warms waters and discovers baths. She appears with long flowing blonde hair and a blue dress with large blue wings.

SIGIL

DANTALIAN

Zodiac Position: 20-24 degrees of Pisces

March 11th-15th

Tarot Card: 10 of Cups

Planet: Mars/Pluto

Metal: Iron/Plutonium

Element: Water

Candle color: Purple

Plant: Honeysuckle

Rank: Duke

Dantalian is a night Demon and governs 36 legions of spirits

He can produce hallucinations. He reveals the innermost thoughts and desires of others and can influence another's mind without their knowledge. He knows all human thoughts and can change them at will. He incites love between men and women, and teaches all the arts and sciences. He can show a vision of the likeness of any person.

Dantalian has a blue aura. He usually departs through the ceiling. He can assist in achieving altered states.

SIGIL

DECARABIA aka ABRAXAS

Zodiac Position: 10-14 degrees of Pisces

March 1st-5th

Tarot Card: 9 of Cups

Planet: Moon

Metal: Silver

Element: Water

Candle color: Black

Plant: Lunaria

Rank: Marquis

Decarabia is a Night Demon and rules 30 legions of spirits

He knows all of the properties of and the powers of plants and stones, and provides birds as familiars. Decarabia is Abraxas. He has short curly black hair with fair skin and black wings with red stripes. He has a blue aura that gives off a lot of heat.

SIGIL

ELIGOR aka ELIGOS

He is also known as "ABIGOR" *SEE High Ranking Demons and Crown Princes of Hell

Zodiac Position: 10-14 degrees of Gemini

June 1st-5th

Tarot Card: 9 of Swords

Candle color: Yellow

Plant: Thyme

Planet: Venus

Element: Air

Metal: Copper

Rank: Duke

Eligos is a Day Demon and rules 60 legions of spirits

He grants favor in court cases and legal affairs, and helps to attract business and

financial success. He creates love and lust and causes war and marshals armies. He helps in discovering hidden things.
SIGIL

FLAUROS aka HAVRES, HAURES

Zodiac Position: 15-19 degrees of Aquarius

February 4th-8th

Tarot Card: 6 of Swords

Planet: Mercury

Candle color: Purple

Plant: Skullcap

Metal: Mercury

Element: Air

Rank: Duke

Haures rules 36 legions of spirits and is a Night Demon

Haures discerns past, present, and future. She destroys and burns enemies of the mage and kills men by fire and protects the mage against other spirits. She knows all secrets and will bring harm to one's foes. Haures is female. Her golden hair can turn to blood red. She has large eyes that match her hair. There is no white in them at all. She is a beautiful Demoness. She is very fair skinned with long legs and is thinly built. She is rather calm and quiet, and she floats on the air. She appeared without wings.

SIGIL

FOCALOR aka LUCIFUGE ROFOCALE

*SEE High Ranking Gods and Crowned Princes of Hell

"Focalor" is an anagram for Rofocale.

Zodiac Position: 20-24 degrees of Libra

October 13th-17th

Tarot Card: 4 of swords

Candle color: Black (from him personally to a disciple)

Plant: Wild Rose (from him personally to a disciple)

Planet: Mercury

Metal: Mercury

Element: Air

Rank: King (from him personally)

Focalor is a Night Demon and rules 30 legions of spirits

He has power over the winds and the sea and causes ships to sink and cause death by drowning. He will not hurt anyone or anything, if asked not to. He appears as bald, with a robe that has bright shining silver and gold highlights. His wings when he shows them are covered with glitter like his robe. Lucifuge Rofocal is patient, polite, and soft spoken. He is rather quiet and has a slight accent.

– High Priestess Maxine
SIGIL

FORAS aka FORCAS

Zodiac Position: 0-4 degrees of Virgo

August 23rd-27th

Tarot Card: 8 of Pentacles

Planet: Mercury

candle color: Orange

Plant: Century Plant

Metal: Mercury

Element: Earth

Rank: President

Foras is a Day Demon and rules 29 legions of spirits

He can make one charismatic, wise, wealthy, and invincible. He restores lost property and teaches logic and ethics. He reveals the powers of herbs and precious stones and has the power to make one invisible, have a long life, and to have charisma.

SIGIL

FORNEUS

Zodiac Position: 25-29 degrees of Leo

August 18th-22nd

Tarot Card: 7 of Rods

Candle color: Orange

Plant; Sunflower

Planet: Mars

Element: Fire

Metal: Iron

Rank: Marquis

Forneus is a Day demon and rules 29 legions of spirits. He was partly of the order of Thrones and partly of the order of Angels.

Forneus gives one a good reputation and teaches languages. He teaches all of the arts and sciences, including rhetoric, and can make one's enemies love him/her. He protects from evil doers.

Forneus is very kind and human friendly. He has a beautiful deep red robe like a king's robe, trimmed in white with black spots. He has black shoulder-length hair with bangs, an intense look, dark eyebrows, and piercing black eyes with olive skin. He also appears with a reptilian sea creature. He understands about the evil of enemy angels.

– High Priestess Maxine

SIGIL

FURCAS

Furcas pronounces his name "Fur-ACK-us"

Zodiac Position: 5-9 degrees of Sagittarius

November 28th- December 2nd

Tarot Card: 8 of Rods

Planet: Jupiter

Candle color: Light blue

Plant: Cinquefoil

Metal: Tin

Element: Fire

Rank: Knight

Furcas is a Night Demon and rules 20 legions of spirits.

Furcas teaches astrology, palmistry, and pyromancy [divination by fire]. He also teaches astronomy, philosophy, logic and rhetoric, brings peace of mind and dispels fear and timidity.

He is small, bald and looks like a Buddha. He has small white wings. He is very friendly.

– High Priestess Maxine

SIGIL

FURFUR

Zodiac Position: 15-19 degrees of Virgo

September 8th-12th

Tarot Card: 9 of Pentacles

Candle color: Red

Plant: Cypress

Planet: Saturn

Element: Earth

Metal: Lead

Rank: Earl

Furfur is a Day Demon and rules 26 legions of spirits

She incites love between a man and woman. She also causes thunder, lightening and wind. She bestows a love of battle and can reveal the secret thoughts of others. Furfur is a beautiful Demoness. She has silky white wings, with curly blonde hair and large blue eyes.

SIGIL

NEXT - GODS G - M

GODS A - B

GODS N - R

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

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271 captures

20 Aug 2004 - 27 Jun 2025

Dec JAN Feb

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2014 2016 2017

About this capture

Gods G - M

GAAP aka TAP, GOAP

Zodiac Position: 10-14 degrees of Virgo

September 2nd-7th

Tarot Card: 9 of Pentacles

Planet: Saturn

Metal: Lead

Plant: Moss

Candle color: Black

Element: Earth

Rank: President/Prince

Gaap is a Day Demon and rules 66 legions of spirits. He was of the order of the Potentates.

Gaap can cause love or hate. He helps with astral projection and foretells the future. He delivers familiars from the custody of other mages, discerns past and present, and teaches philosophy and the liberal sciences. He can also make men ignorant. Gaap teaches how to consecrate things.

Gaap has a green aura and appears as a little man.
SIGIL

GAMYGEN aka SAMIGINA, GAMIGIN

Zodiac Position: 15-19 degrees of Aries

April 4th-8th

Tarot Card: 3 of Rods

Planet: Sun

Metal: Gold

Element: Fire

Candle color: Black

Plant: Juniper

Rank: Marquis

Samigina is a Day Demon and rules 30 legions of spirits

Samigina gives news of those who died and are in Hell and teaches the liberal sciences.

She has very dark, piercing eyes and beautiful tan colored wings.

SIGIL

GLASYA-LABOLAS aka CAACRINOLAAS, CAASIMOLA

Zodiac Position: 0-4 degrees of Leo

July 23rd-27th

Tarot Card: 5 of Rods

Planets: Sun

Metals: Gold

Candle color: Yellow

Plant: Rosemary

Element: Fire

Rank: President/Earl

Glasya-Labolas is a Day Demon and rules 36 legions of spirits

He knows all ancient wisdom and occult secrets. He teaches all of the sciences and can cause murder and death. He can make one invisible and can incite bloodshed. He predicts the future and discerns the past and present. He can cause love of friends and enemies.

Glasya-Labolas has short, very straight dark blonde hair. He appears to be very young, like a teen. He has lightly tanned skin and he flew around my room in circles. He has white wings.

– High Priestess Maxine
SIGIL

GOMORY aka GAMORI, GREMORY

Zodiac Position: 5-9 degrees of Capricorn

December 27th-31st

Tarot Card: 2 of Pentacles

Planet: Saturn

Metal: Lead

Candle color: Orange

Plant: Fenugreek

Element: Earth

Rank: Duke

Gremory is a Night Demon and rules 26 legions of spirits

Gremory appears in the form of a woman. She causes one to be loved by women and brings love to men. She discerns past, present and future and discovers hidden treasure.

SIGIL

GUSION aka GUSAYN

Zodiac Position: 20-24 degrees of Taurus

May 10th-14th

Tarot Card: 7 of Pentacles

Planet: Saturn

Metal: Lead

Element: Earth

Candle color: Yellow

Plant: Aloe

Rank: Duke

Gusion is a Day Demon and rules 40 legions of spirits

Gusion can grant position, bestow honors, and make those who are not liked, to be loved by everyone they come into contact with. He forms and reconciles friendships, foretells the past, present and future and answers all questions.

Gusion has wispy hair. He has high cheek bones and tanned skin. He is well built with glowing white wings. Gusion is very calm and peaceful and brings a feeling of security and comfort.

"Gusion is definitely blunt, but polite. I asked him about something unrelated to the summoning, and he said simply, I should ask another Demon another time, and returned to the task at hand with magnificent deliberation. Gusion is good with questions too. All of them are honest if you make it clear. I think seriously they don't want to hurt our feelings. Gusion's method is to deliver hard information."

— Salem Burke
SIGIL

HAGENTI aka HAAGENTI aka Egyptian Goddess BASTET

Zodiac Position: 25-29 degrees of Scorpio

November 18th-22nd

Tarot Card: 7 of Cups

Planet: Moon

Metal: Silver

Element: Water

Candle color: Red

Plant: Witch Hazel

Rank: President

Haagenti is a Night Demon and rules 33 legions of spirits

She is a powerful alchemist and can turn metal into gold, turn wine into water and vice versa. She gives wisdom and teaches diverse subjects.

Haagenti appears as cat-like. Cats are sacred to her. When she appears, she is accompanied by many cats. Her eyes are cat-like.

SIGIL

HALPAS

Zodiac Position: 5-9 degrees of Libra

September 28th- October 2nd

Tarot Card: 2 of Swords

Planet: Venus

Element: Air

Candle color: Red

Plant: Marjoram

Metal: Copper

Rank: Earl

Halpas is a Night Demon and rules 26 legions of spirits

Halpas can incite wars and severely punishes enemies. He builds towers, provides weaponry, and burns towns. He is a patron of soldiers, supplying them with ammunition and directing them. He speaks with a hoarse voice.

SIGIL

IPOS aka IPES, AYPOROS, AYPEOS

Ipos is the Egyptian God Anubis [See High Ranking Gods and Crowned Princes of Hell]

Zodiac Position: 15-19 degrees of Cancer

July 8th-12th

Tarot Card: 3 of Cups

Planets: Mars/Pluto

Element: Water

Candle color: Dark blue

Plant: Sandalwood

Metals: Iron/Plutonium

Rank: Earl/President

Ipos is a Day Demon and rules 36 legions of spirits

Ipos makes one charismatic and bold. He helps one to keep friends, make new friends and can foretell the future and discern the past.

SIGIL

LERAJIE

Zodiac Position: 5-9 degrees of Gemini

May 26th-31st

Tarot Card: 6 of Rods

Planet: Mercury

Candle color: Red

Plant: Plantain

Metal: Mercury

Element: Air

Rank: Marquis

Lerajie is a Day Demon and rules 30 legions of spirits

Lerajie is the Goddess of love and pleasure. She has the ability to attract others as well as drive them away. She causes contests and battles and can cause wounds to become infected [physically and emotionally] and prevent them from healing. She can break up the love affairs or marriages of rivals. Lerajie wears an Egyptian style headdress and make-up. She is short, slim and around 5 feet tall with an olive complexion and shoulder-length black hair with bangs. She wears gold clothing- a skirt, and top. Her wingspan is wide and shimmering red. She appears to be young in appearance, around 20 years old and is very beautiful.

She can instruct one in meteorology, and in the workings of healing and medicine, She is a bringer of peace. Lerajie may alter the wind to her desire to benefit The Watcher, as well as cause the climate to change. She has a soft smooth seductive voice and can be very sarcastic. Lerajie is very friendly amongst our kind, as well as completely volatile towards our enemies. She can remind one of the great ways of Ancient Sumer. I have witnessed the beautiful artwork Lerajie has made out of the clouds in scarcely populated areas at sunset.

– by Tjia

SIGIL 1

SIGIL 2

MALPHAS

Zodiac Position: 10-14 degrees of Libra

October 3rd-7th

Tarot Card: 3 of Swords

Planet: Saturn

Metal: Lead

Element: Air

Plant: Marigold

Candle color: Light blue

Rank: President

Malphas is a Night Demon and rules 40 legions of spirits.

Malphas can use magick to create anything. He destroys the desires and thoughts of enemies, and provides good familiars. He reveals the secrets of enemies. He builds high towers and houses.

Malphas has tan skin and a muscular build. He has dark brown hair and wears a goatee. His face is square shaped and he has high cheek-bones and blue eyes. He can appear very dark, showing only his blue eyes. He has large grey wings and a blue aura which he projects.

"Malphas appears to me with very dark hair, a goatee, and piercing green eyes. His aura is a pure Demonic Blue, it is enormous. The first time I caught a glimpse of Malphas' Aura, I saw the room fill with his aura. It was immense, and within a split second it was all over. Malphas is incredibly powerful. The first time I successfully invoked him, I felt like I had the power to take on the whole world and then some. The energy and the physical strength he gave me was incredible, and even that was not even a fraction of Malphas' power and strength. He has been with me for a long time, even before I dedicated. Malphas was also with me during the awakening of my kundalini.

– Vovim Baghie

SIGIL

MARBAS aka BARBAS

Zodiac Position: 20-24 degrees of Aries

April 9th-14th

Tarot Card: 4 of Rods

Planet: Jupiter

Metal: Tin

Element: Fire

Candle color: Yellow

Plant: Chicory

Rank: President

Marbas is a Day Demon and rules 36 legions of spirits

Marbas can bring healing or cause disease. He answers questions about things that have been stolen and gives great wisdom and knowledge. He teaches mechanics and gives knowledge about things hidden or secret. He can cause one to shape shift.

Marbas has spiked black hair, brown eyes, small ears, and is of medium height.

SIGIL

MARCHOSIAS

Zodiac Position: 20-24 degrees of Virgo

September 13th-17th

Tarot Card: 10 of Pentacles

Planet: Venus

Metal: Copper

Element: Earth

Candle color: Red

Plant: Pennyroyal

Rank: Marquis

Marchosias is a Day Demon and rules 30 legions of spirits. She was of the Order of Dominations

She can assist in any fight, argument or confrontation; either verbal or physical, and she answers questions.

Marchosias appeared to me as a teenage girl. She looked young. She is very talkative and friendly. She has straight long blonde hair parted down the middle, and large black wings. She is a warrior.

– High Priestess Maxine

SIGIL

IMAGE

Artwork done by Marcos Macias

MORAX aka FORAIL, FORFAX, MARAX; Egyptian Goddess MAAT

Zodiac Position: 10-14 degrees of Cancer

July 2nd-7th

Tarot Card: 3 of Cups

Planets: Mars/Pluto

Metals: Iron/Plutonium

Element: Water

Candle color: Red

Elder

Rank: Earl/President

Marax is a Day Demon and rules 30 legions of spirits

She teaches astrology and the magickal uses of stones and herbs. She also provides

familiars, teaches astronomy and the liberal sciences. She is the Goddess of truth, order, and justice. She is very respected among the other Demons. She has jet-black hair with bangs, and tan skin, with an ancient Egyptian type of hair style. She has large white wings and is very tall.

– High Priestess Maxine

SIGIL

MURMUR

Zodiac Position: 25-29 degrees of Sagittarius

December 17th-21st

Tarot Card: 10 of Rods

Candle color: Dark blue

Planet: Sun

Element: Fire

Plant: Parsley

Metal: Gold

Rank: Duke/Earl

Murmur is a Night Demon and rules 30 legions of spirits. He was of the Order of Thrones and partly of that of Angels.

He teaches philosophy and makes the souls of the dead appear and answer questions.

SIGIL

NEXT - GODS N - R

GODS A - B

GODS C - F

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

Back to Demons, the Gods of Hell

<http://www.angelfire.com/empire/serpentis666/DEMONVII.html>

254 captures

5 Feb 2004 - 27 Jun 2025

Nov DEC Feb

17

2014 2015 2017

About this capture

Gods N - R

NABERIUS aka CERBERUS

Naberius is also known as "NEBIROS" See High Ranking Gods and Crowned Princes of Hell

Zodiac Position: 20-29 degrees of Cancer

July 18th-22nd

Tarot Card: 4 of Cups

Planet: Jupiter/Neptune

Metal: Tin/Neptunium

Element: Water

Candle color: Red

Plant: Ash

Rank: Marquis

Naberius is a Day Demon and rules 19 legions of spirits

Naberius teaches arts, sciences, logic, rhetoric, and helps one regain lost honors and standing. He also helps in returning lost possessions.

SIGIL

ORIAS aka ORIAX

Orias is also known as the Egyptian God "OSIRIS" See High Ranking Gods and Crowned Princes of Hell

Zodiac Position: 20-24 degrees of Capricorn

January 11th-15th

Tarot Card: 4 of Pentacles

Planet: Mercury

Metal: Mercury

Candle color: White

Plant: Sealwort

Element: Earth

Rank: Marquis

Oriax is a Night Demon and rules 30 legions of spirits

Oriax can cause one's enemies to bestow good-will and can change one into any shape. He helps in gaining respect and in securing positions of high esteem. He teaches about the stars and planets.

SIGIL

OROBAS

Zodiac Position: 0-4 degrees of Capricorn

December 22nd-26th

Tarot Card: 2 of Pentacles

Planet: Saturn

Metal: Lead

Plant: Broom

Candle color: Orange

Element: Earth

Rank: Prince

Orobas is a Night Demon and rules 20 legions of spirits

Orobas answers questions and gives one power and control over others. He protects one from the persecution of evil spirits and also from one's enemies. He will put a stop to slander and gossip. He can foretell the future, and discern the past and present.

Orobas is the Patron of horses.

Orobas appeared to me with a black stallion bucking up with lightening. He appears both as a small unusual looking dark-haired man or a boy with medium blonde ring curls.

– High Priestess Maxine

SIGIL

OSE aka OSO, VOSO

Zodiac Position: 10-14 degrees of Capricorn

January 1st-5th

Tarot Card: 3 of Pentacles

Planet: Venus

Metal: Copper

Plant: Horsetail

Candle color: Green

Element: Earth

Rank: President

Ose is a Night Demon and rules 30 legions of spirits

Ose teaches the liberal sciences and is able to change one into any form. He can bring delusions and insanity to others. He also answers questions.

SIGIL

PAIMON

Zodiac Position: 10-14 degrees of Taurus

April 30th-May 4th

Tarot Card: 6 of Pentacles

Planet: Mercury

Metal: Mercury

Element: Earth

Plant: Bindweed

Candle color: Black and Dark blue

Rank: King

Paimon is a Day Demon and rules 200 legions of spirits. Some were of the Order of Angels and the others of the Order of Potentates. He is a Great King and very obedient unto Lucifer.

Paimon gives the power to influence and control others and teaches the arts and sciences. He provides good familiars and gives one position and honor. He can reveal anything about the Earth and one's mind. When he appears, he is attended by other Demons. Paimon is known to make noise. Someone revealed that their smoke alarm went off, all by itself with no explanation when Paimon appeared after a summoning. Paimon is not Azazel, as some writings claim. They are both separate and different individual Demons.

Paimon is full of energy. Loud noises and bright lights tend to make him more active. He is very colorful and very friendly.

SIGIL 1

SIGIL 2

PHOENIX aka PHENEX

Zodiac Position: 0-4 degrees of Libra

September 23rd-27th

Tarot Card: 2 of Swords

Planet: Venus

Metal: Copper

Element: Air

Plant: Rose

Candle color: Pink

Rank: Marquis

Phenex is a Night Demon and rules 20 legions of spirits

His specialty is poetry and writing of letters. He teaches all of the sciences and answers questions. Phoenix has black feathery wings. Phenex appears as a bird with black feathers that fall out as he flies. His tail has red-orange and yellow feathers that are very long and straight. He is accompanied by an attendant Demon who appears as an eagle.
SIGIL

PURSON aka THE EGYPTIAN GOD HORUS, aka CURSON

Zodiac Position: 5-9 degrees of Cancer

June 27th-July 1st

Tarot Card: 2 of Cups

Planet: Moon

Metal: Silver

Plant: Orchid

Candle color: Purple

Element: Water

Rank: King

Purson/Horus is a Day Demon and rules 22 legions of spirits. He was partly of the Order of Virtues and partly of the Order of Thrones

Purson [pronounced "person"] discovers hidden things and treasures, and discerns the past, present and future. He can read and reveal the thoughts of others and provide good familiars. He answers all questions.

He is very fair and very youthful looking. He resembles Amon Ra, only he has softer features. He is attended by several other Demons. He is highly respected among the Demons and very high-ranking. He lit up my entire room with his energy when he appeared to me.

— High Priestess Maxine

SIGIL

RAUM

RAUM is the Egyptian God "KHNUM" See High Ranking Gods and Crowned Princes of Hell

Zodiac Position: 15-19 degrees of Libra

October 8th-12th

Tarot Card: 3 of Sword

Planet: Saturn

Metal: Lead

Element: Air

Plant: Thistle

Candle color: Black

Rank: Earl

Raum is a Night Demon and rules 30 legions of spirits

SIGIL

RONOBE aka RONEVE, RONOVE

Zodiac Position: 10-14 degrees of Leo

August 2nd-7th

Tarot Card: 6 of Rods

Planet: Jupiter

Metal: Tin

Plant: Cinnamon

Candle color: Purple

Element: Fire

Rank: Marquis/Earl

Ronove is a Day Demon and rules 19 legions of spirits

Ronove teaches languages. He humbles enemies and teaches art and rhetoric. He also provides servants.

Ronove has brilliant shoulder-length golden hair that shines and glitters, with a brilliant aura. He has markings on his face like a tribal warrior. He has a very small wingspan. He can move objects in a room and is very talkative and friendly. He sometimes goes by the name "Ben." He is a Demon of fire and specializes in pyrokinesis. He gives off a lot of energy and also specializes in languages.

SIGIL

SIGIL

NEXT - GODS S - Z

GODS A - B

GODS C - F

GODS G - M

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

Back to Demons, the Gods of Hell

Library of Congress Number: 12-16457

<http://www.angelfire.com/empire/serpentis666/DEMONVIII.html>

245 captures

5 Sep 2004 - 27 Jun 2025

Dec FEB Mar

17

2015 2016 2017

About this capture

Demons S - Z

SABNACK aka SABURAC, SABNOCK

Zodiac Position: 0-4 degrees of Scorpio

October 23rd-27th

Tarot Card: 5 of Cups

Planet: Mars/Pluto

Candle Color: Dark blue

Plant: Allspice

Metal: Iron/Plutonium

Element: Water

Rank: Marquis

Sabnock is a Night Demon and she rules 50 legions of Spirits

Sabnock can cause arguments to escalate into serious fights. She protects soldiers and their camps and can prevent wounds from healing. She teaches architecture and provides good familiars. Sabnock has blue wings with frosted highlights.

SIGIL

SALEOS aka ZALEOS, SALLOS

Zodiac Position: 0-4 degrees of Cancer

June 22nd-26th

Tarot Card: 2 of Cups

Planet: Moon

Candle Color: Red

Plant: Aster

Metal: Silver

Element: Water

Rank: Duke

Sallos is a Day Demon and rules 30 legions of spirits

Sallos causes love between men and women, stimulates sexual desire, and incites the passions. He encourages fidelity to one's partner. He has bright orange hair and a silver aura. He changes the color of his hair to black and his aura to gold. He wears a suit of armor, and he also disappears to where you can only see his head.

SIGIL

SEERE

Zodiac Position: 15-19 degrees into Pisces

March 6th-10th

Tarot Card: 9 of Cups

Planet: Moon

Candle Color: Green

Plant: Willow

Metal: Silver

Element: Water

Rank: Prince

Seere is a Night Demon and rules 26 legions of spirits

Seere discovers thefts, transports goods, and can control time. He can cause a spell or act of magick to occur immediately. He can bring many things to happen all at once. He is good natured and helpful to the summoner.

Seere has white wings with tan markings. He is of medium height with a strong build. He has soft dark medium-length hair and a strong face. Seere is very agile in flight and he is very soft-spoken.

SIGIL 1

SIGIL 2

SHAX aka CHAX, SCOX

Zodiac Position: 5-9 degrees of Scorpio

October 28th-November 1st

Tarot Card: 5 of Cups

Planet: Mars/Pluto

Candle Color: Black

Plant: Purslane

Metal: Iron/Plutonium

Element: Water

Rank: Marquis

Shax is a Night Demon and rules 30 legions of spirits

Shax can cause one to become deaf, dumb or blind and can take away understanding. He can take money or possessions and reveal the way to stolen property or hidden

things. He provides good familiars and will transport anything.

Shax has short blue hair with a medium build and dark skin. He gives one a feeling of power that comes from his aura. He is very powerful in his magick.

Shax is a good Demon. If you ask him several questions he will totally ignore the ones not related to the task at hand [i.e. love, etc]. This is likely because, judging from his character, he is accustomed to human interaction; he is a people Demon. I have no doubt as to his answers, he answers quickly and accurately, and would not be the sort of Demon anyone would wish to cross. He is very powerful. His residual energy was very helpful.

— Salem Burke

SIGIL

STOLAS aka STOMAS

Zodiac Position: 25-29 degrees of Virgo

September 18th-22nd

Tarot Card: 10 of Pentacles

Planet: Venus

Candle Color: Dark blue

Plant: Flax

Metal: Copper

Element: Earth

Rank: Prince

Stolas is a Day Demon and rules 26 legions of spirits

He has knowledge of all of the stars, planets and the properties of stones. He teaches astronomy and the uses of herbs.

Stolas has beautiful long dark brown curly hair and blue eyes. His wings are cream colored and laced with gold trim. His wings are like a Griffin's wings."

SIGIL

SYTRY aka SITRI AKA THE EGYPTIAN GOD SET, Seth, Sethi, Sit, Sut, Sutekh. [See High Ranking Demons and Crowned Princes of Hell]

Zodiac Position: 25-29 degrees of Taurus

May 15th-20th

Tarot Card: 7 of Pentacles

Planet: Saturn

Candle Color: Red

Plant: Hyacinth

Metal: Lead

Element: Earth

Rank: Prince

Sytry/Set is a Day Demon and rules 60 legions of spirits

He is a Prince of love and lust, and causes women to reveal themselves naked. He incites men and women fall in love with each other. He appears during the day even though Set is the Egyptian Lord of Darkness. He is one of the 7 Sons of Satan. He has a dark complexion with jet-black hair. He at first had rubbery dark brown wings that turned into beautiful soft black feathery angel wings like a raven right after I did energy work on him and freed him. He wears a long black satin robe. He was very kind, soft spoken and left me with a strong energetic feeling of peace. He has most beautiful energy. He appeared to me in the mid-afternoon on a sunny day in my bedroom. He may be both a day and night Demon/God. He also appears with his Wife, Nephthys [Bathin].

– High Priestess Maxine

SIGIL

VALEFOR aka MALAPHAR

Zodiac Position: 25-29 degrees of Aries

April 15th-19th

Tarot Card: 4 of Rods

Planet: Jupiter

Candle Color: Pink

Plant: Dandelion

Metal: Tin

Element: Fire

Rank: Duke

Valefor is a Day Demon and rules 10 legions of spirits

Valefor is an expert at occult medicine, and can cure any and all ills through the powers of the mind and soul. He bestows dexterity with ones hands and makes one's mind sharp.

Valefor has a large head like Lucifuge Rofocal. He has a greenish complexion with dark pronounced eyebrows. He has huge white feathery wings.

– High Priestess Maxine

SIGIL

VAPULA aka NAPHULA

Zodiac Position: 25-29 degrees into Capricorn

January 16th-19th

Tarot Card: 4 of Pentacles

Planet: Mercury

Candle Color: Dark blue

Plant: Papyrus

Metal: Mercury

Element: Earth

Rank: Duke

Vapula is a Night Demon and rules 36 legions of spirits
Vapula teaches philosophy and other sciences. She can assist one in passing tests and examinations. She also helps one to converse intelligently on almost any subject and bestows skill in all of the manual professions. She teaches craftsmanship.
Vapula has very long, straight, black hair, with red eyes. She is of medium height and has tan colored wings, with pointed ears and dark skin.
SIGIL

VASSAGO

Zodiac Position: 10-14 degrees into Aries
March 30th-April 3rd
Tarot Card: 3 of Rods
Planet: Sun
Candle Color: Light blue
Plant: Leek
Metal: Gold
Element: Fire
Rank: Prince
Vassago is a day Demon and rules 26 legions of spirits
Vassago is one of the friendliest of the Demons. He reveals the past, present and future and can find anything that has been hidden, misplaced, lost or stolen.
SIGIL

VEPAR aka SEPAR

Zodiac Position: 25-29 degrees into Libra
October 18th-22nd
Tarot Card: 4 of Swords
Planet: Mercury
Candle Color: Black
Plant: Mugwort
Metal: Mercury
Element: Air
Rank: Duke
Vepar is a Night Demon and rules 29 legions of spirits
Vepar controls the sea, and can cause storms, or calm the sea. She can cause disaster and death. Vepar guides battleships and causes death from infected wounds.
Vepar gives the feeling of lightness and can help with levitation. She appears as a warrior Demoness. She has dark brown hair and wears a leather band around her head. She appears wearing a leather skirt. She is very soft-spoken and very kind. She leaves one with a happy feeling and has a blue aura.
SIGIL 1

SIGIL 2

VINE

Zodiac Position: 10-14 degrees of Scorpio

November 2nd-6th

Tarot Card: 6 of Cups

Planet: Jupiter/Neptune

Candle Color: White

Plant: Mallow

Metal: Tin/Neptunium

Element: Water

Rank: King/Earl

Vine is a Night Demon and rules 36 legions of spirits

Vine is the only Demon who can reveal the identity of other witches and sorcerers. He knows all secrets and can destroy enemies. He can defend the mage against the attacks of other sorcerers and witches. He knows and reveals the past, present and future. He discovers hidden things, causes storms, destroys walls, and builds towers. Vine appears accompanied by a black lion. Vine is very thin and dark skinned. He has black wings and carries a gold staff. His black shoulder-length hair is straight with platinum blonde at the tips.

SIGIL

VOLAC

Zodiac Position: 5-9 degrees of Aquarius

January 25th-29th

Tarot Card: 5 of Swords

Planet: Saturn/Uranus

Candle Color: White

Plant: Sesame

Metal: Lead/Uranium

Element: Air

Rank: President

Volac is a Night Demon and rules 38 legions of spirits

Volac reveals hidden treasures. He can lead one to a good job, and provides lucky numbers. He moves fast. He flies very fast and usually departs through the ceiling.

SIGIL

VUAL aka UVALL

Zodiac Position: 20-24 degrees into Scorpio

November 13th-17th

Tarot Card: 7 of Cups

Planet: Moon

Candle Color: Dark blue

Plant: Myrrh

Metal: Silver

Element: Water

Rank: Duke

Vual is a Night Demon and rules 37 legions of spirits. He was of the Order of Potentates or Powers

Uvall reveals the past, present, and future. He reconciles enemies and brings the love of a woman to a man. He creates friendships and ensures esteem. He knows all and can manipulate time.

Uvall is a unisex Demon with long flowing blonde curly hair, deep green eyes, is very tall and is built stocky. Uvall's name is pronounced "Ewe-Val." Uvall wears golden body armor and has white wings.

SIGIL 1

SIGIL 2

ZAGAN

ZAGAN IS THE GOD "DAGON" See High Ranking Demons and Crowned Princes of Hell

Zodiac Position: 0-4 degrees of Aquarius

January 20th-24th

Tarot Card: 5 of Swords

Planet: Saturn/Uranus

Candle Color: White

Plant: Hyssop

Metal: Lead/Uranium

Element: Air

Rank: King/President

Zagan is a night Demon and rules 33 legions of spirits

Zagan can transform liquids, such as wine into blood and water into wine. He can bring to one's mind the humor in all happenings. Zagan turns metal into coins and bestows wit. He gives wisdom and can make fools wise.

SIGIL

ZEPAR

Zodiac Position: 15-19 Degrees into Gemini

June 6th-10th

Tarot Card: 9 of Swords

Planet: Venus

Candle Color: Black

Plant: Mandrake

Metal: Copper

Element: Air

Rank: Duke

Zepar is a Day Demon and rules 26 legions of spirits

Zepar incites love and passion between the sexes. He can make women barren and can cause one to shape shift.

SIGIL

GODS A - B

GODS C - F

GODS N - R

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

Back to Demons, the Gods of Hell

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138 captures

24 Jun 2003 - 10 Nov 2025

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About this capture

Names of Demons

AGLASIS

He is under the rule of Hael and Sergulath. He can transport anything throughout the world.

BARTZABEL

Kabbalistic Demon of Mars. He has the power to raise storms.

Bartzabel has black wings. He is bald with a small black haired ponytail and he is a little chubby. He seems to be a very dark Demon, except for his brilliant white aura. He isn't illuminated but there is a white aura around him. When he departed, he walked right through the wall. He is very wise and appears to be very very old.

SIGIL

BECHARD

Bechard has power over winds and storms, lightening, rain, hail. Friday is his day of power. Bechard is under the power of the Duke "Syrach." Bechard rules over Fridays.

SIGIL

BRULEFER

He is ruled by Hael and Sergulath. He makes one beloved.

BUCON

Bucon is under the power of Hael and Sergulath. He has the power to incite hatred and jealousy between the sexes.

CARNIVEAN

He was a Prince of the Order of Powers. He bestows confidence, boldness and strength.

CARREAU

He was a Prince of the Order of Powers. He gives one control over emotions and bestows strength.

CLAUNECK

Clauneck has power over goods, money and finances. He can discover hidden treasures and bestow great wealth. He is much loved by Lucifer. He brings money from

a distance. He is obedient to those who treat him with respect. Clauneck is under the power of the Duke "Syrach."

SIGIL

CLISTHERET

She can make day into night and night into day. She is under the power of the Duke "Syrach."

She has a green complexion and a large bulbous head like Lucifuge Rofocal and Valefor. She is friendly. -High Priestess Maxine

SIGIL

ELELOGAP

Elelogap is ruled over by Agaliarept and Tarihimal. He has power over the element of Water.

FRIMOST

Frimost has power over women and brings the enjoyment of them to the men who summon him. He is under the power of the Duke "Syrach." He rules over Tuesdays.

SIGIL

FRUCISSIERE

He brings the dead to life. He is under the power of the Duke "Syrach."

SIGIL

FRUTIMIERE

He rules over parties and festivals He is under the power of the Duke "Syrach."

SIGIL

GRESSIL

Gressil was the third of the Order of Thrones. He encourages one to comfort, luxury and indulgence.

GULAND

Guland can cause all varieties of disease. He is under the power of the Duke "Syrach."

SIGIL

HAEL

Hael is under the rule of Nebiros. He instructs in the wrting of all kinds of letters; speaking. He gives the immediate power to speak in other languages and explains the most secret things.

HARISTUM

He is ruled over by Hael and Sergulath. He gives the abilty to pass through fire without getting burned.

HERAMAEL

Heramael is under the rule of Satanachia. He teaches the art of medicine and gives knowledge of all diseases, with their full and total cure. He is an expert on botany, the healing powers of plants and the places and manner in which to gather them. He is ruled over by Satanachia.

HIEPACTH

He can bring people to the summoner who are at a distance. He is under the power of the Duke "Syrach."

SIGIL

HUICTHGARA

He has power over sleep and wakefulness; insomnia. He is under the power of the Duke "Syrach."

SIGIL

HUMOTS

Humots can transport all mannner of books for the summoner's pleasure. He is under the power of the Duke "Syrach."

SIGIL

KLEPOTH

Klepoth brings dreams and visions of all kinds. He is under the power of the Duke "Syrach."

SIGIL

KHIL

Khil can cause great Earthquakes. He is under the power of the Duke "Syrach."

SIGIL

MERSILDE

Mersilde can transport one through astral projection. He is under the power of the Duke "Syrach."

SIGIL

MINOSON

Minoson is under the rule of Hael and Sergulath. He insures winning in all games.

MORAIL

He can make anything invisible. He is under the power of the Duke "Syrach."

SIGIL

MUSISIN

Musisin has ower over great lords and government officials. He can instruct them.

Musisin is under the power of the Duke "Syrach."

SIGIL

OEILLET

He was a Prince of the Order of Dominions. He has power over money and wealth.

OLIVIER

Olivier was a Prince of the Archangels. He has power over wealth and money.

PAZUZU

Pazuzu has long been known as a protector Demon, especially of women in childbirth.

Pazuzu gained fame with the movie "The Exorcist" where he was portrayed as the possessing Demon.

Leroy Anderson relates his experience with Pazuzu:

I contacted Pazuzu about 1 week ago, just mentally. I kept calling him and in a little while I could feel him. He's a very, very powerful and positive Demon. I asked him for a favor which he did in just 24 hours and has promised to help me with other things. He loves poetry and feels very strongly about serving Father. He inspires poets and loves being remembered. If you're friends with him he'll protect you and give you insights about what your enemies are doing. He's really really good company. I too felt drawn to him ever since I saw the movie, "The Exorcist." I just knew deep inside that he's not nasty as the movie shows him, and I was right. Right now he wants me to write a poem about him. He's a good friend. May Lord Satan Bless him.

PENTAGNONY

He is under the rule of Sergulath and Hael. He renders invisibility and the love of those in power.

PROCULO

Proculo is ruled by Hael and Sergulath. He has rulership over sleep and dreams.

ROSIER

Rosier was second in the Order of Dominions. He bestows the gift of romantic and fanciful speech in love. He incites love between the sexes and brings about romance.

SIRCHADE

Sirchade has powers over animals. He is under the power of the Duke "Syrach."
SIGIL

SEGAL

Segal causes all manner of prodigies, both natural and supernatural. He is under the power of the Duke "Syrach."
SIGIL

SERGULATH

Sergulath is under the power of Nebiros. He teaches the art of speculation, tactics and the breaking of hostile ranks.

SERGUTHY

Serguthy is ruled over by Satanachia. He has power over women.

SIDRAGROSM

He is under the power of Sergulath and Hael. He makes women dance naked.

SONNEILLON

He was fourth in the Order of Thrones. He bestows one with courage and confidence.

SURGAT

Surgat can open any and all locks. He is under the power of the Duke "Syrach."
SIGIL

SUSTUGRIEL

Sustugriel is ruled over by Satanachia. He teaches magick, and brings familiars for all desires.

TRIMASEL

Trimasel teaches all chemistry and sleight of hand. He knows all the secrets of Alchemy. He is under the power of Satanachia

VERRIER Verrier gives confidence, strength and courage. He was of the Order of Principalities where he held the position of Prince.

VERRINE

Verrine motivates one to action. He was of the Order of the Thrones. P>

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<http://www.angelfire.com/empire/serpentis666/ABOUT.html>
187 captures
21 Oct 2002 - 02 Sep 2025
Dec JAN Feb
12
2015 2016 2017

About this capture

About Demons

**[Late 2002 through the spring of 2003] Myself and three other High Priests and a High Priestess performed energy work on the Demons. They are NOT monsters. Many are well known and popular EGYPTIAN GODS. For centuries, they have been spiritually abused using enemy god names, nine foot circles and a plethora of blasphemies and

insults. This is the reason many appeared as monsters. The Demons are all of the Pre-Christian Gods; the ORIGINAL PAGAN GODS.

- High Priestess Maxine Dietrich, May, 2003

THE DEMONS ARE NOT EVIL! Because of the perversions of good and evil by the mainstream religions and society in general, many people are confused.

This excerpt quote from the Catholic Encyclopedia is very revealing:

In the same way the Greeks and Romans may have worshipped their divinities, fondly believing them to be good. But the Christian Scriptures declare that all the gods of the Gentiles are demons.

Catholic Encyclopedia: Devil Worship

<http://www.newadvent.org/cathen/04767a.htm>

DEMONS ARE THE GODS OF THE GENTILES!!!!

There is no reason one should fear Satan's Demons. When treated with respect and approached with honest intentions, they are truly wonderful.

Their greater purpose is to teach humanity. As for purposes of revenge and the punishment of enemies, justice is essential. Turning the other cheek creates true lawlessness, chaos and the eventual collapse of civilized society. Revenge and justice are necessary, for without correction; offenders only continue in their abusive behavior and freely abuse others.

When we make friends with the Demons, they often visit revenge upon those whose intention is to wrong us, and they also watch our backs. I have seen my enemies and the enemies of my loved ones punished before I even had to ask.

Many of the Demons specialize in the teaching of ethics. This right here attests to the reality that Demons are not evil. Responsibility to the responsible. Honor and truth are VERY important to Satan. Satan looks with hatred upon those who are cowards and are too weak to take responsibility for their actions. Satan represents the strong and the just.

The Demons are the Nephilim, [the Original Gods] the ancient extra-terrestrials who came to Earth to mine for gold thousands of years ago. They are very intellectually, physically, and spiritually advanced. Many took human wives/husbands and were cursed for this by other Gods who opposed anything that would educate or elevate human beings above that of an animal. Human beings were intended to be slaves and when the mining project was finished, they were to be destroyed. The Demons befriended humans and wished for us to become as the Gods, just as Father Satan attempted to bring humans godly knowledge and power. For this, they were cursed and punished.

The Demons are very human friendly. I have had the privilege of having them work with me and teach me. I have established true friendships with several Demons who have helped me in so many ways. I have learned so much from my Demon teachers. Given the destruction of ancient libraries and centers of learning by Christians, so much

knowledge has been lost forever. Sometimes Demons can be strict in encouraging us to better ourselves, but this is for our own well-being and development. Satan states in the Al Jilwah: "I lead to the straight path without a revealed book."

The popular grimoires and occult books available in the mainstream bookstores are a major source of trouble. The grimoires were written by Jewish rabbis and Christians. The Demons are NOT "empty shells" as enemy kabbalists claim. They are not the "qliploth." The Demons I have worked with have very powerful, positive energy and are very much alive. Since we performed energy work on them, they have drastically increased their power. Many of them now have very bright auras.

Concerning vampirism and the "qliploth," the Christian "God" exemplifies both, as most Christians are spiritually depleted. Look at the Catholic Pope [John Paul II], he is an empty shell. The doctrines of the enemy programs advocating asceticism, self-denial and other anti-life practices harmful to human beings are representative of "qliploth." The teachings concerning the qliploth are another way the enemy denigrates and blasphemes our Gods.

There is a lower order of Demons. They have fiery red eyes and the rubbery wings. They serve purposes such as protection, or chasing off enemy spirits and are assistants to higher ranking Demons. They are a race of ETs and are helpers.

When we summon Demons, they sometimes manifest themselves through astral projection. Normally, they communicate with us telepathically.

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Back to Demons, the Gods of Hell

<http://www.angelfire.com/empire/serpentis666/DEMONOLATRY.html>

235 captures

17 Sep 2002 - 1 Oct 2025

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About this capture

How to Summon Demons

*For people who have had problems in getting a Demon to appear, click on the link at the bottom of the page

Note, 24/February/2015:

This article was originally written over ten years ago. Much has happened since then. Since that time, Joy of Satan has brought thousands of people to Satan to learn the truth and to advance in spiritual understanding and abilities. When I was new to Satanism and began writing articles and sermons in 2002, most of the small audience we had at that time were already Satanists and some others who were familiar with the occult. Since then, the audience has changed and people from all backgrounds and walks of life have come to Satan through Joy of Satan Ministries. Some of you are unfamiliar with the old grimoires and other occult writings that are and have been an extreme desecration and blasphemy to our Gods. I am leaving much of this article intact, but please bear in mind if you are new and/or unfamiliar with some of the content below, just be aware that this was originally written for an audience who was somewhat knowledgeable about all of this. For more in-depth information concerning the above, please visit the webpage on Spirit Abuse.

— High Priestess Maxine Dietrich

The most important thing you can do is to forget everything you have been taught about Demons from sources that are hostile to Satanism.

There is nothing but misinformation from most of the readily available and most popular writings. Following the instructions written in most grimoires is not only wrong, but can be very dangerous.

My own experience with various Demons is that they are very proud and one's being respectful to them is very important.

[Late 2002 through spring of 2003] Several High Priests and High Priestesses performed energy work on many different Demons including all of the Demons of the Goetia. All 72 of the Goetic Demons have been freed as have many more. We found the true identities of most of these Demons. Many have used different aliases in order to avoid being viciously abused. These Demons, unlike the descriptions given in many of the old grimoires are not monsters. They are beautiful, popular, and important Gods.

Note: Warfare in most other worlds [especially those that are advanced] is spiritual. It is not guns, bombs and other methods used here on planet earth.

ASMODEUS TOLD SOLOMON:

"SO ASK ME NOT MANY THINGS; FOR THY KINGDOM ALSO AFTER A LITTLE TIME IS TO BE DISRUPTED AND THY GLORY IS BUT FOR A SEASON, AND SHORT WILL BE THY TYRANNY OVER US."

Demons are immortal; a "season" is but a few thousand years to them. The Christian "God" is losing power. Father Satan has informed me that our side has won. We warn everyone: using the spiritually abusive methods of the old grimoires is not only foolish, but will inevitably result in personal disaster. The Demons must always be approached with extreme honesty and respect. The days of using enemy "God" names, angels, nine-foot circles, threats and other destructive and abusive methods are over. Don't say you weren't warned....

When we are new, most of the Demons are willing to help us. The goal of Satanism is to become as a god. This means self-empowerment through consistent meditation and using the powers of our minds and souls to accomplish our goals and personal desires.

As we progress through our own efforts, we become more and more adept. We should be able to rely upon our own powers instead of the powers of others outside of us. The Demons are best when it comes to imparting knowledge and wisdom, so that we may learn and advance our own powers.

As we progress, we should be able to be competent in all aspects of magick and be able to influence others and our environments on our own, without any outside help. Although, even with an adept, there may be circumstances where issues can be overwhelming and the help of a Demon is needed. For spiritual guidance, the Demons are here for us at all levels, from those who are new, to those who are advanced.

From my own experiences, I would highly recommend to those of you who are serious in progressing spiritually, to establish a close and strong relationship with a Demon who is willing to work with you and guide you along the left hand path. This can be a very rewarding experience to say the least. Please bear in mind that all of us come into this world with different levels of psychic ability inherited from our past lives. Some of you may not be open enough to be able to sense a Demon. Just be patient, open and in time, with consistent meditation, your psyche will open up. I have also found from direct experience that verbal telepathic communication can be off, it can be open to other and sometimes unwanted astral influences and can also be subject to what is in our own minds. Certain strong intuition about things [a gut feeling], ideas that come into our heads [especially those that are helpful], and helpful urges to act on something that will help to solve a problem, and opportunities are often the result of a Demon watching over us. Demons, unlike enemy spirits never give negative prophesy. Always remember this.

How to summon:

Always treat the Demons with honesty and respect. Never command, demand or try to exploit them in any way.

The correct methods for summoning a Demon:

Know the Demon you intend to summon. This website lists the attributes and available knowledge about different Demons. All of the Goetic Demons are human friendly, as we know from experience.

It is important to have a specific purpose; know exactly **why** you are summoning a particular Demon.

When we ask assistance from a Demon, it is only proper to offer something in return. Be prepared to give something in return. This is something both you and the Demon should agree upon. Remember, the Elder Gods value one's word, honesty, integrity and one's honor as the utmost importance. NEVER agree to anything you know you cannot follow through on. Giving something often involves fighting against the enemy in some way. One of the most important steps in the summoning of a Demon you are not yet familiar with, is to go through Satan.

The reasons for this are serious. Not all Demons are friendly to humans, nor are all Demons of Satan. Satan has authority over all of the Goetic Demons. Most Demons are friendly when treated with respect and interactions result in a positive experience. I have found many Demons that have caused outsiders problems are often friendly to a confirmed Satanist.

I have learned much through my own interactions with Demons and through the many experiences of others, both JoS members and the Ministry. Experience is as always, the best teacher.

There are different levels of experience when one establishes contact with a Demon:

The Demon speaks to us through our thoughts [telepathy]. With telepathy, the words of the Demon come to us through our thoughts. In the beginning, it can be difficult for those who are not as sensitive or lack psychic ability to differentiate between the communication from another entity and their own thoughts. With power meditation and experience, this becomes much easier over time.

We see and hear the Demon. This is with people who are more psychic and open.

We invoke the energy of the Demon. This is powerful and electrifying. We are engulfed in a strong aura. During this time, we will often hear the Demon speak to us and we may in addition, see the Demon.

During an actual summoning, the Demon appears and speaks to us through scrying into a mirror, in the smoke of the incense, or in some other manner. This is best for those

who are new. With scrying, if we are sensitive enough, we can often feel the Demon touch us if he/she chooses to do so.

Tangible contact; objects in our rooms are moved, there is actual physical evidence of the Demon having been present.

[From my own experience, this is exceptionally rare. There have been accounts of this in some books and such. I have for the past fifteen years, been deeply involved in telepathic communications with Satan, Lilith, Azazel and other Demons, as I work for them. I only experienced this very seldom, especially when I was new to Satanism]. There are accounts in popular books concerning extremely powerful energies encountered when evoking a Demon. To my knowledge, no one using the methods outlined on this website has ever experienced anything negative or overwhelming. I have invoked Demons many times [see Invocation & Evocation] and the energy was never beyond anything I couldn't handle or in any way uncomfortable.

Formal Methods:

Copy, print out or draw the sigil of the Demon you wish to summon on clean paper. It is important that you be left alone and not disturbed in any way. Close your eyes and visualize the sigil in your mind as best you can. It is ok to open them and look at the sigil again [as many times as needed] to get a clearer image. While visualizing, recite, or chant the name of the Demon repeatedly either in your mind or aloud.

Recite the following prayer:

Lord Satan, by your grace, grant me, I pray thee the power to conceive in my mind and to execute that which I desire to do, the end which I would attain by thy help, O Mighty Satan, the one True God who livest and reignest forever and ever. I entreat thee to inspire [name of Demon] to manifest before me that he/she may give me true and faithful answer, so that I may accomplish my desired end, provided that it is proper to his/her office. This I respectfully and humbly ask in Your Name, Lord Satan, may you deem me worthy, Father.

The Demon can manifest in different ways.

Through a mirror as in "scrying." You will see the Demon in the mirror.

Through the smoke of the incense

The Demon appears directly, when one is sensitive enough and in a deep meditative state.

Prepare your area. Your first summoning rituals should be performed at night. The reasons for this are the energies are different at night from those during the day and it is easier to be alone and free from distractions. When one has established relationships with certain Demons, it is no longer necessary to perform a formal summoning ritual. The Demon can appear to us night or day and all we need do is concentrate to contact them telepathy. This is done by visualizing the Demon [if you can] and/or focusing upon

him/her and calling his/her name in your mind.

You will need:

A quiet place where you will not be disturbed.

Quality incense with a pleasing fragrance. I strongly recommend when working with any new incense to try it out before the actual ritual or summoning as cheap stinking incense is insulting to the spirits and can be embarrassing in any ritual. See INCENSE

One or more black, blue, or red candles. Black is choice, but red and blue are ok for a substitute if you cannot obtain black. Also, if available, the candle color of the specific Demon you wish to summon. [These are listed on this website].

Your paper containing the Demon's sigil.

When finished with the sigil, find a safe place to store it, preferably in your own black book or journal. ALWAYS treat this paper/sigil with extreme respect and NEVER burn it! The sigil can be reused.

There is no need for a nine-foot circle or triangle. Demons *hate* circles and there is no need for a "license to depart" as both are offensive and insulting. Treat the Demons with respect and in turn, you will receive the same.

After the petition to Satan, you should feel his positive energy. This is a good sign and a go-ahead. If for some reason the Demon doesn't answer, try another time. Many times the Demon does appear, but those who are new to summoning are not psychically open enough or experienced to sense him/her. Most people have had to perform the summoning ritual more than once for the Demon to manifest.

Often, the Demon does answer, but many are not aware. Look for positive coincidences and things out of the ordinary. Awareness here is everything.

Always offer a token of appreciation and gratitude in return for his/her services. Some ideas are publicity for the Demon, working against the enemy, working to advance Satanism or any service that you both can agree upon.

Please read THE FREQUENTLY ASKED QUESTIONS if you are new.

People ask the same old questions over and over again in the e-groups. Most questions are answered by clicking on the above link and taking the time to read the information.

If you have had problems in getting a Demon to appear after several attempts at summoning, [CLICK HERE](#).

Concerning Spirit Abuse.

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About this capture

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I performed the ritual, but the Demon didn't show up

Answer:

I have gotten many e-mails from people who, after several attempts at summoning, the Demon finally appeared and after this, all attempts at contact went fine. Often the reason for this is one is new and/or not psychically open enough to sense the presence of the Demon. Persistence and patience pay off in results. Satan is strong on one having patience. Consistent meditation, breathing exercises, and if one is able to, Hatha [physical] Yoga will open your mind and soul.

How do I know if the Demon heard my summoning?

Answer:

Again, this is probably because you are new. Look for subtle signs like candles and/or incense flaring up, and sizzling during the ritual. Sometimes if you are psychically open enough, the Demon will physically touch you. Demons often wait to come to us in our dreams. Objects can be moved, doors can be open or closed [this is very rare, but it can happen], breezes can come out of nowhere; you may feel the Demon's energy or have other personal experiences not listed here. Just be open and aware. Look for coincidences.

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Answer:

The first time you summon, ideally, should be done at night. Nighttime is usually quiet and more conducive to psychic workings. The energies at night are different from those of the daytime. The right [psychic] side of the brain is by nature more active during the hours of darkness. Once you establish a relationship with a Demon, you can summon him/her telepathically at any time by concentration alone, unless the Demon feels otherwise. He/she will let you know. If the Demon is busy, which is often the case; he/she may acknowledge you at a later time, usually within a day.

Do I always have to perform a full ritual when summoning a Demon?

Answer:

No. After a relationship is established, just concentrating on and contacting him/her telepathically, with or without his/her sigil should be enough for him/her to show up anywhere or at anytime, provided you are extremely respectful and never demanding. Sometimes a Demon won't show if he/she has a reason, but will appear later. *When summoning an unfamiliar Demon, you should always perform a ritual.

After summoning a Demon and having close contact/invoking, I felt achy, tingly, extremely powerful energy, etc.

Answer:

Demons have much greater amounts of bioelectricity; their souls are much more powerful than that of a human being. Often close contact results in an excess of bioelectricity that remains with us after the contact. Because our physical systems are not used to this, we may experience a heightened energy level and in some cases physical discomfort for a short time after the Demon leaves. When we build up our own bioelectricity, we are able to handle more intense and intimate contact with Demons and not feel anything unsettling. My own experience has been my skin feeling very sensitized, also like it had been mildly sunburned.

Demons and Bioelectricity

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About this capture

Demons and Bioelectricity

Demons have powerful energy, way beyond that of the average human. When we invoke them or have close intimate contact with them, a variety of effects can happen. The Demon's bioelectricity merges with our own. We are all individuals and our life-force is individual; operating on different levels of intensity. What one person may experience, another may or may not. This depends on many different things, such as the previous levels of the energy of our soul. The more powerful your own energy, the more energy you can withstand, with little or no unsettling effects. One's present physical strength and constitution also determine the amount of energy we can handle. People who are built up or stronger physically can withstand more energy from their own workings or energy from an outside source.

People who do regular and intense physical exercise will find they are able to handle higher energy levels and progress faster in increasing their own bioelectricity. All of this takes time and patience. This is like climbing a mountain, where one has to camp at certain heights for a period of several days to a month or more, to acclimate him/herself before moving upwards, or otherwise experience some very unpleasant and sometimes life threatening effects such as severe altitude sickness. We are all individuals and must move at our own pace.

Common sensations after invoking a Demon/ess are skin sensitivity, tingling, your insides vibrating or tingling; aching in the joints [for those who have lower levels of bioelectricity], feeling like you are glowing and/or floating, sometimes feeling anxiety, feeling heat or cold, exhilaration, intense dreams, feeling hyperactive or nervous, insomnia and other sensations. The lower your own levels of life-energy, the more variety of effects you may experience. None of this is anything to be concerned or worry about, as it will pass. The above also depends on the closeness of contact with the Demon/ess. Plain telepathic communication with a Demon/ess rarely produces the powerful effects that having intimate relations does.

I invoked Demons several times and my skin tingled for a couple of days afterwards,

feeling like a sunburn without the pain, just extreme sensitivity. Invoking Demons before sleep can cause insomnia, as the energy of the Demon/ess can keep you awake, as it is intense and powerful. With self-empowerment and with increasing our own bioelectricity, we will always be able to feel a Demon and have some after effects, but they will be minimal as we become stronger.

Feeling a kundalini surge when one is not meditating often indicates a Demon/ess is present. Demonic energy feels much like our own. This takes experience in determining whether a Demon/ess is present or whether we are just feeling our own energy. This comes in time and with repeated contact with the Demons.

- High Priestess Maxine Dietrich

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About this capture

YOGA

Physical yoga, along with Tai Chi can greatly amplify power. Below is a basic session you can do every day.

NOTE 9/29/11:

The most important aspect of any meditation and/or meditation related exercises such as hatha/physical yoga [below], is getting the energy buzz. This is supposed to follow any effective spiritual exercise. For those who are new, this may take a few weeks of

consistent exercises on a daily basis, but you will definitely know it and feel it. These are what these exercises are for- to raise the witchpower and amplify the powers of the soul.

It doesn't matter, especially once you are proficient in these exercises, whether you have the TV, your radio or stereo blasting or whatever, as long as it doesn't interfere with your movements or your ability to raise your witchpower. I have often had my ear-buds in my ears with my CD player blasting when I was doing yoga asanas. Afterwards, I still continued to listen to music- even metal at times, when I sat still for my energy buzz. The only thing that is important is that you sit still for a while following any of these exercises in order for your energy buzz to get going, then focus on it.

It is important to never force yourself in any of the stretches. Yoga is very different from athletic stretching. It should be done in a relaxed state and never forced. It is right-brained and the goal is to empower ourselves. Anyone can learn on physical yoga their own, contrary to the popular notion of having a teacher. I taught myself from Richard Hittlemen's book "Yoga 28 Day Exercise Plan" when I was 13. The most important thing in yoga is to go by *feel.*

Physical yoga should also be done while in a meditative state, for maximum power. If you feel a sense of lightness, increased bioelectricity and power, you are performing the asanas correctly. Yoga is also best done alone, as others or a class can be a distraction. Yoga should be done in a sequence- either standing to sitting to lying to inverted OR inverted to lying to sitting to standing. Each asana should be held for one minute, or with more difficult asanas, hold for a count of 10, 20 or 30 and do them twice or three times. Go as to how you feel. As you progress, you can hold for longer periods. Some adepts hold the handstand and other asanas for 10 minutes or more. Remember, we are all individuals. For timing yourself, for example when holding a minute, just count to 60, like "one thousand one, one thousand two, one thousand three, one thousand four... You should relax and remain perfectly still when in each asana. Never jerk, tug, strain or pull and remember- only go as far as you are comfortable.

The sequence given below should be done in order.

*Inverted asanas should not be attempted by those who have brain problems, detached retina, cervical problems, who are very overweight or have any condition that could be aggravated by increased pressure or blood flow to the head and neck. You can do the other asanas and leave the inverted ones out.

Only go as far as you can and never strain. YOGA IS *NOT* ATHLETICS!

ALWAYS compliment a front bend with a back bend. There always has to be an opposite move in yoga. If you twist to the left side, you must also twist to the right side.

Every yoga program should include:

Standing asanas

Sitting asanas

Forward bending asanas

Backward bending asanas

Side to side bending asanas

Twisting asanas

Inverted asanas (these can be left out for those who have medical problems as I mentioned in the above).

Lying asanas

Handstand

When I first learned to perform a handstand- I was very young and of course, it was easy being a kid. I just kicked up to the wall. Anyone at any age who is in decent health and weight can learn to do a handstand. Later on, you can try walking your hands away from the wall further and further. Only hold the handstand as long as comfortable, but try to add a few counts each week. I prefer to do a handstand, instead of a headstand as the handstand places less pressure on the neck vertebrae, it strengthens the arms and wrists and is overall much more effective. It can be done and held against a wall for support, until you can do it away from the wall.

Shoulderstand

(I've never used a blanket, this is optional)

Plough

Fish

Forward bend

Cobra

Locust

Bow

Twist

You can do the above twist with your leg outstretched to make it easier.

Standing Forward bend

Triangle

The above can be done going as far as placing your hand on your knee. The point is to stretch out your sides. The photo is advanced. For people who are inflexible or new, you can start by placing your hand on your knee and bending, rather than the advanced on

the floor. Then, as you progress, just slide your hand down the side of your calf, then ankle and finally the floor.

Savasana

Remain in the Savasana position for 5-15 minutes and do void meditation on your energy field.

Satanism and Yoga:

"Satan"

Satanism and Kundalini

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About this capture

Psychic Openness in Sensing Demons

I have received many personal e-mails and many posts have been made to the Joy of Satan e-groups concerning the summoning of Demons and the trouble some people have with seeing, hearing and sensing the presence of a Demon.

People come to Satanism with differing levels of psychic ability. Psychic ability is when one's soul is sensitive and open enough to sense things that most others cannot. The goal of Spiritual Satanism is spiritually empowering humanity. Human souls have been sealed up, and so little if anything other than the material world can be accessed. The Judeo/Christian churches have always been a tool for removing and corrupting spiritual

knowledge, and replacing it with lies and total materialism. The effect has been that through the centuries, humanity has experienced a generational atrophy of the soul and spiritual ability. People who have had psychic experiences are often at a loss to explain or even understand them.

Most of us who have been with Satan through many lifetimes are more psychically open. This also applies to anyone who worked in any of their past lives to develop their souls and psychic powers. Those who practiced yoga intensely in a past life or past lives, for example will have advanced powers in this lifetime. Not all of these people are of Satan. Some are even with the enemy.

There are plenty of people who have not developed their powers in their past lives or in this life and as a result, they are unable to sense the presence of Demons when they summon them. Many of these people feel they are being ignored or they may feel disillusioned. There is no need to feel this way as psychic senses and abilities can be developed at any time through power meditation, which is the foundation of Spiritual Satanism.

For those of you who are having problems, please be patient and try working on yourself for a while with a meditation program. Later on, you should try again to summon a Demon. Awareness is also important as well. Look for coincidences or answers to your questions and concerns. Do not limit yourself, as answers can come from many different sources and in some of the most unusual ways one would never expect.

If you tried summoning for several times with no luck, you need to meditate regularly. Every Spiritual Satanist should meditate on a regular basis, regardless of present ability.

[Link to Satanic Power Meditation](#)

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About this capture

Magickal Evocation and Invocation

There are basically two ways of summoning an entity or working with energy: "Evocation" and "Invocation." Spiritual evocation is summoning an entity whether it be a Demon, spirit, deceased person, elemental, or energy, and the being appears outside of the operator. When working with energy, the energy is always on the outside of the operator and never inside his/her body. With evocation, there is never a direct tie or connection.

Invocation is taking the spirit into one's self. The being actually enters the operator's body. An example is invoking a Demon and the Demon speaks through the operator using his/her voice to communicate. Often when this happens, one's voice may change, becoming deeper, raspy, or different in some way. During séances, often the medium is able to produce a substance called "ectoplasm" to provide a luminescent material in order for the evoked spirit to manifest itself visibly. This is a form of invocation as there is a direct connection with the spirit and the medium.

There are many different beings. One thing I have learned is with Satan's Demons, when they enter us; they never harm us in any way. We are always conscious and fully aware. When they are speaking through us, we are aware of what they are saying and nothing is ever forced. One doesn't experience gaps or "missing time" as those who invoke angelic beings have. Angels often masquerade as Demons. There are entities that are NOT of Satan and when they are invited in [usually these are angels or related ilk] they will take over and cause harm to the person who invoked them and the individual will not have any memory of the event. They will have missing time and more than likely other lingering problems as well.

Satan is the bringer of knowledge. He has no reason to cause anyone to forget something or have lapses in memory in order to hide something. People who dabble with angels and other astral entities of whom they are not familiar with can experience these problems, and then of course, through ignorance and foolishness they blame "The Devil."

Some Demons come around and like to play. One time when I was at work, a coworker showed me a photo of his girlfriend. I felt a Demon enter me and he said to me "go ahead." I began reading her. The co-worker was surprised at my accuracy. Of course, this was my Demon friend speaking through me.

Most available texts on spells and magick, due to a lack of knowledge [all spiritual and magickal knowledge were removed and obliterated by the Christian Church], not only give wrongful instructions, but instructions that can also be very dangerous when working black magick, using death energy and other destructive forces to avenge injustices.

There is a great difference between evocation and invocation. When we invoke energy or spirits, we create a link to the energy or spirit through ourselves. Obviously, if one is using destructive or death energy, this can be very dangerous. Invocation also includes building up energy within one's soul and discharging it through one's aura and/or chakras. This creates a tie to the victim.

Most black magick spells that go wrong do so because of errors on the part of the mage. There are other reasons for a black magick working going wrong such as the victim having a powerful aura that is able to deflect negative energy; the victim is under powerful spiritual protection [If one is under Satan's protection, nothing can touch him/her] or bad timing on the part of the mage. There can be other reasons, but the above are the most common.

Even white magick where healing is concerned can pose problems to the mage who invokes the energy before applying it. Any time energy is invoked, a powerful connection is established. Obviously, no one in his/her right mind would want to connect with a disease.

If the mage is working on money, personal power or some other positive application of energy, then invoking is desirable. This also goes for love spells and workings of lust.

One must know the difference when working a spell, as ignorance or misapplication of the above can result in a spell backfiring or other undesirable outcomes.

For Example- Evoking Death Energy: The advanced mage should be familiar with this energy. Death energy is prevalent in mortuaries, cemeteries, places where wars were fought, where massacres occurred and other places of death. The energy is grey, dismal, and depressing. The mage should go into a trance, surround him/herself with the energy, but **NOT** take it into his/her body. The mage should direct the energy using his/her will and visualization into a ball or other form. The energy should be condensed tighter and tighter into the ball or form for power. The formed energy can then be expanded or contracted according to how the mage intends for it to be delivered to the victim. If delivering to the victim's chakras, the energy should be tightly compacted, and exploded, or expanded upon entry into the victim's body. If the energy is to collect and adhere to the victim's aura, the energy should be expanded to envelope the entire aura. Variations can be used according to one's individual preferences.

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After summoning a Demon and having close contact/invoking, I felt achy, tingly, extremely powerful energy, etc.

Answer:

Demons have much greater amounts of bioelectricity; their souls are much more powerful than that of a human being. Often close contact results in an excess of bioelectricity that remains with us after the contact. Because our physical systems are not used to this, we may experience a heightened energy level and in some cases physical discomfort for a short time after the Demon leaves. When we build up our own bioelectricity, we are able to handle more intense and intimate contact with Demons and not feel anything unsettling. My own experience has been my skin feeling very sensitized, also like it had been mildly sunburned.

Demons and Bioelectricity

Back to Demons, the Gods of Hell

Library of Congress Number: 12-16457

<http://www.angelfire.com/empire/serpentis666/energy.html>

120 captures

17 Jul 2004 - 12 Jul 2025

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21

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About this capture

Demons and Bioelectricity

Demons have powerful energy, way beyond that of the average human. When we invoke them or have close intimate contact with them, a variety of effects can happen. The Demon's bioelectricity merges with our own. We are all individuals and our life-force is individual; operating on different levels of intensity. What one person may experience, another may or may not. This depends on many different things, such as the previous levels of the energy of our soul. The more powerful your own energy, the more energy you can withstand, with little or no unsettling effects. One's present physical strength and constitution also determine the amount of energy we can handle. People who are built up or stronger physically can withstand more energy from their own workings or energy from an outside source.

People who do regular and intense physical exercise will find they are able to handle higher energy levels and progress faster in increasing their own bioelectricity. All of this takes time and patience. This is like climbing a mountain, where one has to camp at certain heights for a period of several days to a month or more, to acclimate him/herself before moving upwards, or otherwise experience some very unpleasant and sometimes life threatening effects such as severe altitude sickness. We are all individuals and must move at our own pace.

Common sensations after invoking a Demon/ess are skin sensitivity, tingling, your insides vibrating or tingling; aching in the joints [for those who have lower levels of bioelectricity], feeling like you are glowing and/or floating, sometimes feeling anxiety, feeling heat or cold, exhilaration, intense dreams, feeling hyperactive or nervous, insomnia and other sensations. The lower your own levels of life-energy, the more variety of effects you may experience. None of this is anything to be concerned or worry about, as it will pass. The above also depends on the closeness of contact with the Demon/ess. Plain telepathic communication with a Demon/ess rarely produces the powerful effects that having intimate relations does.

I invoked Demons several times and my skin tingled for a couple of days afterwards, feeling like a sunburn without the pain, just extreme sensitivity. Invoking Demons before sleep can cause insomnia, as the energy of the Demon/ess can keep you awake, as it is intense and powerful. With self-empowerment and with increasing our own bioelectricity, we will always be able to feel a Demon and have some after effects, but they will be minimal as we become stronger.

Feeling a kundalini surge when one is not meditating often indicates a Demon/ess is present. Demonic energy feels much like our own. This takes experience in determining whether a Demon/ess is present or whether we are just feeling our own energy. This comes in time and with repeated contact with the Demons.

- High Priestess Maxine Dietrich

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http://www.angelfire.com/empire/serpentis666/Lesser_Demons.html

65 captures

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About this capture

Lower Orders of Demons

Many of us have seen and even interacted with lesser Demons. These are the Demons with the glowing red eyes, rubbery wings and some even have fur. Up close, many of these Demons have the most beautiful eyes, like glowing rubies, deep and rich in color. They are extraterrestrial beings, originally from different planets, but many live with Satan and the Nordic Gods. Some of the small "Messenger Demons" are souls created

by our Gods.

Pazuzu The lesser Demons are protectors, such as the Sumerian Demon, Pazuzu who is a protector of children and also women in childbirth. Pazuzu got a bad rap in the 1973 movie "The Exorcist" written by Catholic "William Peter Blatty." This was the Christian retaliation against the 1968 movie "Rosemary's Baby" which depicted Satan in a somewhat positive perspective. "The Exorcist," frightened many away from Satan and pushed the belief in Demonic "possession." AGAIN, fear is used as a powerful tool to keep people spiritually enslaved and ignorant. Unlike the Christian "God" and his ilk, Satan and his Demons do not use coercion, nor do they push themselves upon anyone.

Satan respects free will and people come to him willingly, not through fear or the use of force. Several of us have invoked Demons and let them speak through us; no harm has ever come to anyone. Angelic beings on the other hand are notorious for this sort of thing [possession and coercion] and of course, like everything else, it is blamed on Satan. Just as hard core Christians cannot stop from harassing unbelievers, even to the point of murder, to try to get them to accept "Jesus," angels and related spirits are no different.

Bes Bes is another example of a lesser Demon. Demons of this race are the ones with the beautiful ruby like eyes. These Demons are protectors, patrons of music, dancing, healing and are guardians. In Ancient Egypt, dwarves [these lesser Demons] were revered and highly respected. These Demons are short, they are only two to three feet in height.

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<http://www.angelfire.com/empire/serpentis666/Orders.html>
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About this capture

The Hierarchy and Orders of Demons

First Hierarchy:

Seraphim

Cherubim

Thrones

Second Hierarchy:

Dominions

Principalities

Powers

Third Hierarchy:

Virtues

Archangels

Angels

Nobility Rankings of Hell:

Prince

King

Marquis

Duke

Earl

President

The Crown Princes of Hell appear to be the most high ranking; above the Kings. As for the military titles of Hell's Army, these are the same as for the human military. Their rank has to do with their spiritual powers. Always remember, Demons show us how we can help ourselves and advance spiritually.

Demons who belonged to certain orders often specialize in certain abilities and powers. In my own experiences, I have found our Personal/Guardian Demons are the ones we go to for nearly all of our needs, even those outside of their offices. Sometimes, our Guardian Demons will seek assistance from other Demons for us. Also, if we work hard for and are dedicated to Satan, Demons can come to us on their own, offering their help in times of trouble. This has happened to me.

Here is some info on the hierarchies and powers:

The Order of The Powers, also known as The Seraphim; Flaming Ones, specialize in revenge/justice issues and the defeating of one's enemies, the teaching of astrology, the healing arts and divination. They specialize in guarding things and in defense, both here and on the astral. They are of the element of fire.

The Order of The Cherubim specializes in foretelling the past, present and future. They can assist one in astral projection, accessing past lives and looking into the future. They have knowledge and rulership over the fixed stars.

The Order of The Thrones also known as "Ophanim" specialize in the rulership of the planets and in issues of justice and revenge. They are helpful in the practice and powers of black magick.

The Order of Dominions/Dominations, also known as "The Brilliant Ones" help us to access the power of Satan within us. They help us to realize our true potential and abilities, and reveal to us our own powers and communion with Satan. They assist in meditation, spiritual/psychic empowerment and in the integration of the material with the spiritual, "As above, so below." One must have balance in both the material and spiritual aspects of life to become whole. Both the material and the spiritual are essential to each other, as opposed to what the enemy programs preach.

The Order of The Virtues, also known as "The Malachim," and "the Tarshishim" bestow confidence and fearlessness, and in helping one to get the job done when one's back is against the wall. They assist in magick and help to encourage us.

The Order of The Principalities influence worldly events, large groups, nations, and world leaders. People in power benefit from the council of these Demons.

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<http://www.angelfire.com/empire/serpentis666/Ouija.html>

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17 Jul 2004 - 27 Jun 2025

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About this capture

Ouija Boards

Ouija Boards are excellent for contacting and having conversations with Demons and spirits. I prefer to work the board alone, as another person is a distraction and prevents

any real intimacy with the spirit contact.

For those of you who are new to this, make sure the board is on a completely level surface. It is important to enter into a trance when using a Ouija Board.

Place your fingertips lightly on each side of the planchette. Soon it will gently begin to pull. Just relax and let it work. It can take a few minutes to get going. It is important to be free from distractions and not to be disturbed.

My experience is I sort of go into a trance. Like when scrying or invoking spirits of the deceased, everything else in the room is blocked out. My total focus is on the board. It is sort of like an aura around all of the edges of the board and my attention is completely locked in and nothing else outside of me, exists. This is just my own experience, we are all individuals, so some of your own experiences may be different.

I am finding more and more, the higher ranking the Demon, the more energy you will feel. I have a Demon who is close to me and last night I conversed with him, using the board. I don't remember how long I was using the board. This was for quite a while. He asked me to say something specific out loud. When I did, I really felt powerful energy light up like a flame inside of me.

When we have very close contact with or invoke Demons, we can feel their energy. My skin still feels sensitized, like with a fever or sunburn, only no pain, even this morning. Demonic energy is electrifying. Satan's energy is different, as I'm sure many of you have experienced during and after rituals. It is calming and beautiful.

Demons come to us through telepathy and astral projection. It is my experience that Demons project differently than humans. With humans, you can see the connecting strands and when they leave, they snap back out quickly. Books say the cords connecting the soul to the body are silver colored. The ones I saw with one experience were copper. I have never seen strands with Demons, but I know the higher ranking ones physically exist in another world. There are some Demons who can stay with us at all times, to protect us. These Demons are lesser as they are in spirit form.

The more you use a Ouija Board, the better you will become in working it. When we establish a close relationship with a Demon, all we have to do is tune into them and they will usually come to us. Demons are to help us spiritually advance.

Each of us is individual and will have slightly different experiences in using a Ouija board and receiving messages:

1. The automatic method: In this case, the planchette moves automatically, without the operator knowing what the spirit concerned is going to say. Messages in foreign languages will also be received, even in languages the operator does not know and has never heard before. If this happens, it is important to remember and to write the message down on paper.

2. The inspirational method: This is the most common: here the messages will be given in a sort of thinking aloud inside one's mind. In this case, one practically knows beforehand what the spirit is about to communicate. By frequent repetition this inspiration will become a passive listening type of communication. One will perceive messages from the one's mind or from outside of the self. This is sort of like dictation, in that the words come into your mind and then your hands move the planchette.

3. The intuitive method: This is where you have the feeling as if you moved the planchette yourself. Any questions will be answered instantly. The planchette spells out words and sentences in full consciousness, without the operator hearing anything or being inspired in any way.

The methods also can appear of a mixed kind, for example half automatic and half inspirational or intuitive and inspirational or all together. Which of the methods will be the dominant one will only be known after a long period of exercising. Each of the methods is good and reliable, provided you are using it honestly and candidly. Practice makes perfect!*

One thing I wish to add here. Ouija Boards can be open to anything and everything. It is true that some people have had bad and/or upsetting experiences. Know that not all spirits are friendly or of Satan. If you happen to come into contact with a negative entity, end the Ouija session and do not think of the entity anymore. If you have a Guardian Demon/ess, summon him/her and ask for assistance in getting rid of the negative entity.

Normally Ouija Boards present no problem and are safe to use. No one should ever fear. In the case of a negative entity, the longer the contact, the more the entity can intrude into your world. Several Joy of Satan members have stated that they always ask any entity if he/she is of Satan. Enemy spirits will not reply back and will usually leave on their own. With performing the dedication to Satan, we have his protection as we advance in power and spiritual knowledge. This includes working with Ouija Boards. As with anything else, the environment in which you are working the board matters.

Reference:

* Initiation Into Hermetics by Franz Bardon © 1956

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<http://www.angelfire.com/empire/serpentis666/Dabbling.html>

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About this capture

Dabbling in Satanism

Satanism is very different from other religions. Satanism is different in that it does not mix. Mixing Satanism and Christianity for example is like mixing water with electricity. I have seen and read accounts where certain people who had an interest in Satanism, still had sympathies with Christianity. There were still strong unconscious ties to the Christian religion, resulting from intense indoctrination. Most of us came from Christian backgrounds and for many there are still some lingering issues and hang-ups. Christian programming is very intense and given the extremely large amounts of psychic energy that have gone into it through centuries of Christian prayers and belief, there is a lot of negative programming that one must overcome in order to be totally free.

In addition to this, Christianity has infested and has been imbedded in nearly everything. Much of this is subliminal. For more information concerning this, please visit this webpage:

Why It Can Be Difficult to Deprogram from Christian Indoctrination

People who are uncertain of their beliefs and who still have strong ties to Christianity or other related programs, either consciously, or in many cases subconsciously, can be setting themselves up for some very frightening and negative psychic experiences.

Calling upon Demons and going deep into the occult can bring up some very unexpected negative encounters for dabblers. This is the work of enemy alien entities that use fear to keep humans away Satan. In most cases this works, as it instills terror in the dabbler and he/she usually goes running back to the Nazarene and blames Satan. I strongly suggest those who wish to go this far, first become strong in Satan. This can be

done by studying and reading everything on this website.

Very, very few, if any, progress in power unless they have a powerful protector. When one who is serious in developing the powers of the mind advances to any formidable level, or has any serious ability, he/she will be approached by powerful entities asking him/her to take sides in the spiritual war. The truly gifted who walk alone usually don't live very long on this earth without the protection of a higher power.

I feel it is important to warn those who are undecided or lukewarm to stay away from calling up Demons or trying to contact spirit entities until they are spiritually ready. Everyone is welcome here, from the dedicated to the curious.

Knowledge should be open and available for everyone. There are some things, though that are advanced and one should wait before getting involved in these practices. At some point, it is a very important step in Satanism to cut all ties with any and all other religions. To avoid doing this is inviting disaster. This must be done from the soul in that there should be no indecision or mixed feelings. If there are mixed feelings, then one should wait, as this is a permanent step.

Even for those of you who have already performed the dedication ritual, it is still important to deprogram yourself from any Christian indoctrination.

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<http://www.angelfire.com/empire/serpentis666/Pendulum.html>

192 captures

27 Oct 2002 - 24 Oct 2025

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[About this capture](#)

Using a Pendulum

Important information about Using a Pendulum

Sometimes, we need easy answers to things. With time, patience and persistence in practice, a pendulum is usually accurate, easy to use and takes little time. It is important to have a quiet setting where you are free from outside influences and will not be disturbed. Always bear in mind regarding divination, that if you feel very strongly, you may influence the divination tool you are working with and it may produce incorrect answers. It takes time, opening and empowering your mind and soul through meditation and also working with a pendulum on a regular basis and keeping a journal [a black book] to record the answers it gives you and whether it was accurate or not. You should also include the date, the time you worked with the pendulum, the phase of the Moon, the weather and if possible, the planets, such as Mercury being retrograde.

Begin by taking something like a small crystal, pendent, ring or other small lightly weighted object and attaching it to a necklace chain, string, ribbon, or some other kind of strand. This should be only kept for divination purposes and not for other uses. Your personal pendulum will be infused with your energy, the same as is with a Satanic Rosary or other ritual item and should be treated with respect and put away when you are not using it.

Hold the strand with your fingertips and let the weighted part hang. For those who are new and or inexperienced with using a pendulum, it is a good idea to place yourself into a trance when working with a pendulum. Once you are confident in obtaining correct answers, you no longer need to be in the trance state. Now ask a question you know the answer to, like what day it is. Start out by asking yes or no questions. See what the pendulum does and get a feel for it.

I have found swinging right/left, like shaking ones head to imply no, means no and forward/backward like a nodding of the head means yes. When it goes in circles, the answer is uncertain. The wider the swing of the pendulum, the more accurate the answer. Pendulums can also be asked questions regarding how much, how many. The pendulum will swing, stop, swing again, and continue to do so a number of times before it completely stops.

For finding lost items, take the pendulum around the area and ask it if you are near the lost item. Spirits can also communicate to us through pendulums. We can concentrate and focus on the name of the spirit or Demon we wish to contact. The pendulum is an excellent way to communicate with Demons. With Demons, the pendulum can be placed over a drawing of or copy of the sigil and asked questions.

THE VARIOUS USES FOR A PENDULUM:

Pendulums are an excellent means for communicating with the spirit world, checking the accuracy of other readings and divinations and many other different things.

TO FIND SOMETHING LOST:

In a Room - hold the pendulum and ask where the object is located. The pendulum will swing in the direction of the lost object.

In a House - Ask the pendulum, room by room, i.e., is it in the kitchen? yes/no, bathroom and so on until you narrow it down. Then go into the room and section it off.

On a Map - Start by asking if the missing person or object is in the area of the map. (For missing persons, it is helpful to have a photo and an item he or she has touched or worn). Hold the pendulum in the hand you normally use to divine with it and a pointer or pencil in the other. Point to places on the map, until you arrow it down and go from there.

Outside:

Ask - "Am I facing the right direction to find... If the pendulum swings foreword or backward, you are moving in the right direction. In circles, move with the circle slowly, until it swings foreword and backward.

You can also draw a floor plan of a house or building and use the map method.

OUTDOOR RITUAL SITES:

Try using a map at first to pinpoint a good area. Places where Ley Lines and other energies on the Earth grid intersect are powerful spots to perform all kinds of rituals. The pendulum will circle so fast when positioned over these areas, it will nearly be parallel to the Earth. The stronger the energies, the faster the pendulum will spin.

PAST LIVES:

You can write dates on separate small pieces of paper or cards and space them out, evenly on a table. Ask about your past life and the pendulum will swing in the direction of the paper with the accurate date. You can keep going back this way in time. You can do the same with continents, narrow it down to countries in which you lived. People you now know and their relationship to you in a past life. Put on separate pieces of paper-lover, friend, spouse, family member and so on. Name the person and ask the question.

HEALTH:

Ask about each area of your body or ask the aura of someone you want to know about. Keep narrowing down the questions with each answer you receive from the pendulum.

GAMBLING:

Be careful here, as mistakes can be costly, but you can take the pendulum to a casino and ask if this is a table or slot machine, you can win big at quickly and easily. The same can be done when betting on horses and so on. *It pays to be real experienced before you start going for the money.

RELATIONSHIPS:

A pendulum can tell you all sorts of things about other people. A photo or personal item of the person in question is a big help, but is not necessary. Just hold the pendulum over the item and ask questions.

PLACES TO GO TO SHOP OR GET REPAIRS DONE:

Just open the phone book and ask where is the most inexpensive and the best quality place for what you want. Name places and the pendulum will answer yes/no. A pendulum can also be helpful in diagnosing car trouble before pulling everything apart or taking it to a shop.

RITUALS:

Ask what kind of incense to burn, the best time to perform the ritual, the best place, candle colors and so on.

DEMONS: For simple contact of a Demon, place the pendulum over the Sigil of the particular Demon and begin asking questions.

TAROT CARDS:

Lay out several Tarot Cards as possible answers to a question. Ask the question and the pendulum will begin swinging in the direction of the card with the answer, until a yes is reached when it is placed directly above the card.

Any yes or no questions can be accurately answered with a pendulum. Small cards or papers with names of people, places or things can be lined up from left to right and the pendulum will start swinging in the direction of the card or piece of paper with the answer.

The pendulum should swing widely, as this is a definite yes or no. Circles are uncertain and a small swing is not so sure.

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<http://www.angelfire.com/empire/serpentis666/Incubus.html>
229 captures
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About this capture

Incubi and Succubi: Sexual Relations With Demons

Spirit sex is real. It requires some psychic work in order to open your mind to senses not normally accessible to the average person, but the way to do this is much easier than with other methods and a lot more pleasurable. Demon friends and lovers are wonderful for those who are in prison, isolated, or incarcerated in any way.

Many of us have experienced actually being physically touched by a Demon. The feeling is just like that of being touched by a human hand. This can go much further into actual sexual intercourse and lovemaking. Sexual intercourse with a Demon is blissful ecstasy. Because Demons come to us in ethereal/astral form, they are able to penetrate our bodies and stimulate areas not easily accessible by other humans. Male Demons have no trouble finding and stimulating the G-spot in their women partners. Female Demons can get right to the prostate gland in their men, resulting in a full deep orgasm.

How to Begin:

First off, it is important to perform a ritual to Father Satan, stating your needs, whether they be just sexual, a love/sexual relationship, an open relationship, where you are free to have other sexual partners without any jealousy on either side; be specific.

Some Demons are monogamous, in that they only have one partner and this goes both ways. These Demons take monogamy VERY seriously and if a relationship is violated by a human being, the partner of the human being could in the worst of cases wind up dead. Demons are known like humans to become very jealous. If a human is in an empty marriage and is just having sex with their spouse out of a sense of duty, Demons can be very understanding regarding this and will often overlook it provided, in monogamous sexual love relations, your Demon is always #1. Keep in mind, once a commitment is made it will last a lifetime and beyond, so don't take this lightly. Your Demon will remain monogamous, also.

You should find a Demon who is compatible with you. Remember, if you want a free, open relationship where you are free to have other sex partners, you must specify this in ritual.

After your ritual, you must be relaxed and open. More than likely, your Demon will come to you when you are lying down and relaxed in bed. This will feel like electrifying energy

and like kundalini, it feels exhilarating.

Now, for people that are new to this, to begin this and open up, just begin fantasizing about having intercourse with your Demon. Most Demons are very physically attractive as opposed to all of the trash written in the grimoires and the horror stories. Ask your Demon to show him/herself to you. Relax, close your eyes and tune in. You should see an image of your Demon in your mind. Even if you can't, you can picture an ideal lover for an image your Demon can inhabit to start with.

When you begin to fantasize and do this a number of times, your Demon will feel this on the astral and enjoy it as well. You can masturbate yourself to orgasm in the beginning, until a full physical manifestation takes over. When you do this, your Demon will have an orgasm, as well. This will take time so be patient and persistent. The fantasies, done night after night will begin to get much more vivid and before you know it, you will feel your Demon and even see your Demon as you would another human being. Your Demon will work with you to open your psychic channels, as opposed to just plain fantasizing on your own.

Your Demon will more than likely come to you each night when you lie down to go to bed. Demons enjoy sex very much and they can wear out a human being. One man actually had to push a female Demoness off of himself in the morning in order to get up for work after having all night sex. She didn't want to stop. Pleasure is way beyond anything with a human being and spiritual sex can become addictive. Chances are, no longer will human sexual relationships be desired or satisfying. In addition, one does not have to worry about contracting sexually transmitted diseases or experiencing unwanted pregnancies.

A Demon lover will also be protective of you. They are wonderful with listening to any worries, concerns or problems and are often helpful in punishing enemies and taking care of things for you. When the proper psychic channels are open, two-way conversations can take place. This is an enormous help in spiritual empowerment and advancement. They will tell you things, teach you and in some cases, even contact other Demons for you.

Intense contact with Demons involves an energy exchange. The Demons, being on a higher spiritual level than humans have much more energy and extreme closeness can produce effects in us humans that feel like sunburned skin and/or oversensitivity, until we get used to this or advance our own energy levels, which is the goal of Spiritual Satanism.

Back to Demons, the Gods of Hell

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<http://www.angelfire.com/empire/serpentis666/HELP.html>

194 captures

05 Dec 2003 - 27 Jun 2025

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About this capture

Help From Our Gods

When one is a newly dedicated Satanist, Demons will usually offer their assistance. The objective of Satanism is advancing one's soul and powers and becoming as a god. All of the categories below are areas where humans can help themselves when enough knowledge and personal power are secured through Power Meditation.

Demons are always available for spiritual guidance.

ALCOHOL/DRUG ADDICTION

Buer

ANIMALS

Animals and children are sacred to Satan and his Demons. Animals should always be given proper care and respect. About Familiars

Caim [Communication with]

Hagenti [aka Bastet] [Cats]

Nebiros

Volac [Serpents]

Familiars [Provides]

Alloces

Amy

Amdusias

Belial
Buer
Decarabia
Gaap [Can take from the custody of another mage]
Malphas
Morax
Paimon
Purson
Sabnack
Shax

ASTRAL PROJECTION/TRAVEL [Assists with]
About Astral Projection
Asmodeus
Sargatanas
Baal [Beelzebub]
Balam
Bathin [aka Nephthys] [Takes you where you want to go]
Gaap

ANSWERS QUESTIONS

Astaroth
Asmodeus
Aini
Gusion
Marchosias
Orobas
Ose
Phoenix
Purson
Vassago

BUSINESS/HELP ON THE JOB

Belial [Promotions]
Lilith [Help for women] *Lilith appears to whom she chooses and is not to be summoned.
Eligor [aka Abigor] [Business and financial success]
Gusion [Promotions]
Paimon [Promotions]
Volac [Finds one a good job]
Vapula [Help in manual professions]

CHARISMA, WIT, HUMOR [Bestows]

Aini

Balam

Foras

Ipos [aka Anubis]

Zagan [aka Dagon]

CLAIRVOYANCE

Astaroth

Asmodeus

COURT CASES

Eligor [aka Abigor]

DECISIONS [Help in making important]

Baal [Beelzebub]

Botis

Bune

DIVINATION [Teaches]

ASTROLOGY

About Astrology

Azazel

Amy

Bifrons

Furcas

Morax

GEOMANCY [Divination using the Earth]

Asmodeus

Azazel

HYDROMANCY [Divination by water]

Caim

OCCULT SCIENCES

Glasya-Labolas

PALMISTRY

Furcas

PYROMANCY [Divination by fire]

Furcas

Raum

FORETELLS THE FUTURE

Astaroth

Eligor [aka Abigor]

Amon

Balam

Barbatos

Baal Berith

Flauros

Gusion

Ipos [aka Anubis]

Orobas

Purson

Vassago

Vine

Vual

FRIENDSHIPS [Reconciling, obtaining]

Astaroth [Obtains of those in power]

Amon

Barbatos

Botis

Gusion

Ipos [aka Anubis]

Volac

GUARDING IMPORTANT POSSESSIONS

Asmodeus

HEALTH/HEALING

Buer

Marbas

Valefor

HERBALISM

About Herbs

Bathin [aka Nephthys]

Bifrons

Decarabia

Foras

Morax [For magick]

Stomas

HONORS/STATUS/PROMOTIONS

Astaroth

Belial

Baal Berith

Forneus

Gusion

Orobas

Paimon

INTELLECT/WISDOM/KNOWLEDGE

Astaroth

Aini

Baal [Beelzebub]

Balam

Bim

Crocell

Glasya-Labolas

Hagenti [aka Bastet]

Marbas

Marbas

Vapula

Zagan [aka Dagon]

LEGAL PROBLEMS/COURT CASES

Eligor [aka Abigor]

LOVE

Sargatanas [Bestows skill at lovemaking]

Asmodeus [Breaks up relationships/marriages]

Amon

Beleth [Works well for bringing love to women]

Dantalian

Eligor [aka Abigor]

Furfur
Gaap [Causes love or hate]
Gomory [Works well for bringing love to men]
Lerajie [Breaks up relationships/marriages, gets rid of rivals]
Raum [Incites love and passion]
Saleos [Encourages fidelity]
Sytry
Vual
Zepar

MILITARY

Eligor [aka Abigor]
Abaddon
Agaliarept
Cimeries [Patron]
Mulciber
Sabnack [Protects soldiers and their camps]
Vepar [Naval]

MONEY

Money Meditation
Lucifuge Rofocal
Andromalius [Finds it]
Amy [Shows the way to fortune and wealth]
Belphegor
Bune
Mammon
Raum

MUSICIANS

Amdusias
Azazel

WORKING WITH THE DECEASED

About Necromancy
Bifrons
Bune
Gamygen [Gives reports on those in Hell]
Murmur
Nebiros

NUMBERS-LUCKY [Provides]

Volac

PAST, PRESENT [Discerns]

Amon

Balam

Barbatos

Baal Berith

Botis

Flauros

Gaap

Glasya-Labolas

Gomory

Gusion

Ipos [aka Anubis]

Orobas

Purson

Vassago

Vine

Vual

POETRY

Phoenix

POLICE [Helps with problems with]

Abigor aka Eligor

SORCERERS/MAGES [Helps with magick]

About Magick

Agares [Destroys spirits sent by an enemy]

Bifrons [Works with the dead to assist in magick]

Flauros [Protects against spirits sent by an enemy]

Gaap [Teaches how to consecrate things]

Malphas

Morax [Teaches the magickal uses of stones and herbs]

Orobas [Protects against spirits sent by an enemy]

Seere

Valefor [Assists in magickal healing]

Vine [Excellent in many areas for mages/sorcerers]

Volac [Provides serpents]

STONES [Magickal usage, the properties and powers of]

Bathin [aka Nephthys]

Bifrons

Foras

Morax

Nebiros

Stomas

FOR STUDENTS: A LIST OF SUBJECTS

STRENGTH/COURAGE

Botis

Cimeries

Ipos [aka Anubis]

Marchosias [Assists in fights]

WOMEN'S RIGHTS/ISSUES

Lilith [Help for women] *Lilith appears to whom she chooses and is not to be summoned.

Marchosias

Morax

WRITING

Phoenix

GODS A - B

GODS C - F

GODS N - R

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

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About this capture

Guardian Demons

A close friend of mine and myself were working a Ouija Board. She asked if there was a Guardian Demon for her. The planchette spelled out G-U-S-I-O-N. Later on, Gusion appeared to her in a dream. A couple of weeks later, I drew his sigil, we took it to the tattoo shop, and she had it tattooed on her arm. She has made some major improvements and things have been going well for her.

My Demon is not a Goetic demon and I had some trouble finding his Sigil, but I found it and did the same. I also had his name tattooed on my arm under his sigil.

We don't have to have tattoos to get in touch with our Guardian Demons. There are several methods for contact. One method is to use a Ouija Board. We don't have to have another person working a Ouija Board with us. I work my board alone most of the time. When there are two or even more people working a Ouija Board, this can create distractions and this can cause the board to give inaccurate answers. In addition, there are many times when one wishes to ask personal or private questions. This is best when done alone where one can relax into a trance, which is also a help in operating a Ouija Board.

When I was new, my Demon first communicated through letters. U R [you are] C U [see you] for goodbye. This way, I definitely knew this was for real, as I expected words. Another interesting thing, he also rules an astrological point and that planet is exactly on

the point in the sign that he rules in my astrology chart. This is not the norm, though as I found later that he and I were extremely close in a past life thousands of years ago.

Another method of finding out who your Guardian Demon is, is to use a pendulum. You will need a decent pendulum and a wide mouthed glass jar. Start out by asking how many letters are in his or her name. The pendulum will start to circle, then stop, then circle again, then stop and again make circles until it completely stops. Count the number of times it makes circles and here you will have the number of letters in your Demon's name.

Dangle the pendulum, holding it between your thumb and index finger in the glass jar, keeping your hand outside of and directly over the jar. Begin with the first letter and ask the pendulum if it is A, B, C and so on. When the pendulum hits the side of the glass jar, write down the letter and continue on to the next letter in his or her name, again going through the alphabet. Make sure you are completely relaxed and preferably in a trance for an accurate reading.

Using a Ouija Board is also an excellent way of establishing contact and getting answers, especially for those who are new to Satanism. Those of us who are experienced normally communicate with our Demons telepathically.

My Demon definitely wanted to make contact with me. He helped me with spirituality and how to better relate to Satan when I was new. He also helped me with meditation and other spiritual exercises. For those of you who are doing yoga and/or chakra work, just be persistent. It took me a couple of months when I started at age thirteen. I was too young to understand what yoga was really all about, but I definitely could feel the energy.

Our Guardian Demons can help us in our magick and spirituality.

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ALL CHAPTERS

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THE MITTLER REBBE

"This treatise speaks about the matter of the G-dly unity in every particular part of the Seder Hishtalshelut of the ten Sefirot of the four worlds of Atzilut, Briyah, Yetzirah and Asiyah. It is a summary of everything that is possible for a person to bring close to his intellect in a comprehension that is grasped within the brain and heart." (Introduction to Shaar HaYichud)

THE REBBE RAYATZ

◆ In former generations young men were not admitted to hear maamarim being delivered by the Rebbe of their generation. They first had to be familiar at least with the Seder Hishtalshelus, at least to know all of its stations. This is what the Mittler Rebbe's Shaar HaYichud is all about -- it explains the nature of hisbonenus and also the themes upon which one should meditate. ◆ (Likkutei Dibburim)

THE LUBAVITCHER REBBE

◆ My grandfather said that the Mittler Rebbe wrote specific maamarim and a special book for every different kind of maskil and oved in the chassidic community. Shaar Hayichud and Shaarei Ora, however, are general, written for all chassidim. Shaar Hayichud is the key to the teachings of Chassidus; Shaarei Ora is the alef-beit of Chassidus. ◆ (Hayom Yom)

THE GATE OF UNITY

SHAAR HAYICHUD

The following chapters are available in either .PDF or .DOC formats:

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ONE

Within which is explained the three faculties of the mind, Chochmah, Binah and Daat. Also explained in this chapter is the methodology of Hitbonenut contemplation. (9 pages)

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TWO

This chapter explains the faculty of Tvunah, and how it is born of Hitbonenut contemplation. (6 pages)

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THREE

This chapter is a recap of the previous two chapters, and gives insight into how to properly approach Hitbonenut contemplation. (5 pages)

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FOUR

This chapter discusses whether the Hitbonenut contemplation should be done in a general manner, or in a particular manner specifically. (6 pages)

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This chapter explains how sublimation to G-d is born specifically from Hitbonenut contemplation, and according to ones grasp of the concepts. (4 pages)

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SIX

This chapter explains the various levels of love and fear, which are aroused only through Hitbonenut contemplation. (11 pages)

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This chapter explains the general point of the comprehension of the Seder Hishtalshelut (The Chaining Down of the Worlds), and gives a general synopsis of the entire chaining down. (7 pages)

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EIGHT

This chapter is a continuation of the previous chapter. It includes an explanation of the general unification of the chaining down of the worlds (Seder Hishtalshelut). (7 pages)

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NINE

This chapter explains how G-d remains completely unchanged and unaffected by the chaining down of the worlds, and the changes that take place within the world. (5 pages)

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TEN

This chapter explains the singularity of the Essence of G-d, and the three general levels which precede Tzimtzum. (7 pages)

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ELEVEN

This chapter explains the analogies given in the previous chapter, regarding the Singularity of G-d, and the three general levels which precede Tzimtzum. (6 pages)

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TWELVE

This chapter begins to explain the concept of Tzimtzum, and the Reshimu (Impression) which remained afterwards. (4 pages)

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THIRTEEN

This chapter explains the analogies given in the previous chapter regarding Tzimtzum and Reshimu. (9 pages)

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FOURTEEN

This chapter begins to explain the concept of the Kav V'Chut - the Line and Thread which is drawn from the aspect of the Reshimu - Impression. (5 pages)

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FIFTEEN

This chapter explains how the Kav - the Line which is drawn from the aspect of the Reshimu - Impression, is bound with the Essence of the Infinite Light. (7 pages)

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SIXTEEN

This chapter explains the aspect of Igullim - Circles, which are drawn from the Kav - the Line. This chapter also explains the difference between the simple desire which preceded the Tzimtzum, and the desire which follows the Tzimtzum. (4 pages)

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SEVENTEEN

This chapter explains the difference between the sefirotic scheme of Igullim - Circles, and that of Yosher - Upright. This chapter also explains the aspect of the Primal Desire - Ratzon Kadoom for Creation. (8 pages)

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EIGHTEEN

This chapter continues to explain the Primal Desire - Ratzon Kadoom, and also explains the aspect of the "Desire for the Desire - Ratzon L'Ratzon" of Adam Kadmon, and how it is brought into existence from the aspect of the Primal Desire.(6 pages)

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NINETEEN

This chapter explains the concept of "the revelation of the concealed", and how the world of Atzilut - Emanation is emanated into revelation, from the concealment of Adam Kadmon.(6 pages)

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TWENTY

This chapter explains the concepts of Tohu - Chaos, and Tikkun - Rectification.(6 pages)

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TWENTY ONE

This chapter explains the divisions of the sefirot of Tikkun - Rectification in three lines, right, left and middle, and begins to explain the concept of their inter-inclusions.(7 pages)

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TWENTY TWO

This chapter explains the various types of division and interinclusion of the sefirot of Tikkun - Rectification.(9 pages)

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TWENTY THREE

This chapter begins to explain Keter of the world of Atzilut - Emanation. That is, Atik Yomin and Arich Anpin, Pleasure and Desire.(5 pages)

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TWENTY FOUR

This chapter continues to explain the particulars of Keter of the world of Atzilut - Emanation, (Atik Yomin and Arich Anpin), and the analogue of all that has been said in the previous chapter.(6 pages)

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TWENTY FIVE

This chapter explains the enclothement of Arich Anpin into Abba (Chochmah) and Imma (Binah) of the world of Atzilut - Emanation.(8 pages)

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TWENTY SIX

This chapter explains the ten sefirot of Abba (Chochmah) and Imma (Binah), and the three levels of the intellectual sefirot of the world of Atzilut - Emanation.(11 pages)

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TWENTY SEVEN

This chapter introduces the concept of Lights - Orot and Vessels - Kelim, Encompassing Lights - Orot Makifim and Pervading Lights - Orot Pnimiyeem.(8 pages)

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TWENTY EIGHT

This chapter continues to explain the concept of Lights - Orot and Vessels - Kelim, Encompassing Lights - Orot Makifim and Pervading Lights - Orot Pnimiyeem of the world of Atzilut, and explains the analogies of the previous chapter.(8 pages)

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TWENTY NINE

This chapter explains the source of the Vessels - Kelim, the "Simple Primal Matter - Chomer Pashoot, The Potential Power to Limit - Koach HaGvool and Actual Limitation - Gvool B'Poel. It also explains how even the external Vessels of world of Atzilut, are literally bound with the Essence of G-d.(5 pages)

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THIRTY

This chapter returns to the explanation of the particulars of the Vessels - Kelim, and their internal, intermediate and external aspects. Also explained is the investment of the Lights - Orot within the Vessels - Kelim, and the "growth" of the vessels in proportion to the investment of Light.(18 pages)

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THIRTY ONE

The two aspects of the inter-inclusion of opposites, in the Lights - Orot and in the Vessels - Kelim, and a continued explanation of how the ultimate purpose is the investment of the lights within the vessels.(10 pages)

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THIRTY TWO

The explanation of how the "Heart", i.e. Zeir Anpin, which are the Emotional sefirot of the world of Atzilut - Emanation, is totally one with the Essence of the Infinite Light which preceded Tzimtzum. Also explained at length in this chapter are the aspects of the

Thirty-Two Pathways and the Fifty Gates of Binah.(11 pages)

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THIRTY THREE

In continuation of the previous chapter, this chapter recaps the entire chaining down (Hishtalshelut) from the Essence of the Infinite Light which preceded the Tzimtzum until the externality of Zeir Anpin (the heartfelt emotions) of the world of Atzilut - Emanation. (7 pages)

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INTRODUCTION TO THIRTY FOUR

This introduction explains the concept of the "birth" of Zeir Anpin of Atzilut from the intellectual statures of Abba and Imma, and the stages of "maturity" of Zeir Anpin, i.e. Yaakov and Yisrael.(19 pages)

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THIRTY FOUR

This chapter continues to explain the aspects Zeir Anpin of Atzilut, the "birth" of Zeir Anpin, the various types of investment of the intellect within the emotions of Zeir Anpin, and the stages of "maturity" (Katnut and Gadlut) of Zeir Anpin, which are called Yaakov and Yisrael.(16 pages)

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THIRTY FIVE

Continued explanations of the aspects of Yaakov and Yisrael, and the benefit of the middle line over the right and left lines.(12 pages)

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THIRTY SIX

This chapter explains the aspect of "The offspring of Yaakov" which is the aspect of Yosef, or Yesod of Zeir Anpin of the world of Atzilut - Emanation.(17 pages)

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THIRTY SEVEN

In this chapter the "Voice of Yaakov" (the "voice that is heard in speech", and the "inner unheard voice") is explained, as well as the unifications (Yichudim) of Zeir Anpin and Nukvah (i.e. Yisrael, Yaakov, Leah and Rachel).(10 pages)

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THIRTY EIGHT

This chapter begins to explain the difference between Vessels (Kelim) and Garments (Levushim), and explains the source of the Letters (Otiot) and their function.(7 pages)

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THIRTY NINE

Continued explanations regarding the difference between Vessels (Kelim) and
Garments (Levushim). (7 pages)
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In The Shadow of The Ladder—Introductions to Kabbalah by Rabbi Yehudah Lev Ashlag

Translated from the Hebrew with additional explanatory chapters by Mark and Yedidah Cohen

“In the Shadow” part of the website provides much information about the book; excerpts, a synopsis a biography of Rabbi Ashlag and more. Feel free to browse...

We have recently added a translation of one of Rabbi Baruch Ashlag's articles which he wrote for his students on the inner application of the Kabbalah. This appears in the “Inner work” part of the site, which also includes a daily meditation practice and affirmations all based on Rabbi Ashlag's teaching.

Radio! An interview on kabbalah given by Yedidah on Israel National Radio. [Click Here.](#)

Yedidah now gives ten-minute talks on different aspects of the Kabbalah on Israel National Radio. These are posted on the Internet each week. [Click Here](#)

[In the Shadow home page](#) /[Inner Kabbalah home page](#) /[contact us](#) /[on-line secure ordering](#) /[links](#)

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Selected Bibliography on Kabbalah and Jewish Mysticism

NOTE: The following list is divided by categories, first by (numbered) historical periods, and then (alphabetically) by miscellaneous topics. Where possible, I have supplied library call numbers. In some instances, there is also a secondary Subject.

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[Spotlight On] Today's links, randomly drawn from VoS (Nov. 13, 2025)

- "No War Machine" (1992-95)
- Information Technology Association of America (trade organization)
- Richard Thieme Homepage ("on the impact of computer technology on individuals, organizations, and society - including change management, organizational effectiveness, diversity, and techno/spirituality") (Richard Thieme)

[Welcome]

Welcome to the new VoS. Started in 1994 as a suite of static Web pages, VoS has now been rebuilt as a database that Old VoS: Dec. 1994 to Oct. 2001 serves content dynamically on the Web. Users gain greater flexibility in viewing and searching, while editors are able to work more efficiently and flexibly.

We've tried to maintain most of the original structure of the site, which models the way the humanities are organized for research and teaching as well as the way they are adapting to social, cultural, and technological changes. But some shifts in organization and navigation are necessary for technical reasons. (Navigating and Bookmarking VoS)

Important: the new VoS is still a work in progress, but we have turned it on because it is already more functional than the original site. There are still some mis-orderings of categories and author names that we are fixing as we convert our legacy resources. We've also temporarily removed as many of the broken links as we could find and will restore them when we can (or find substitutes). Some categories have thus been temporarily decimated. If Michel Foucault wrote about The Order of Things, then VoS may be said to be about "the ordering of things"—the ceaseless reconfiguration of humanities knowledge assisted by the new technologies of dynamic information.

[Guide]

- VoS on Forbes "Best of Web": Forbes magazine lists VoS in its Summer 2002 Best of the Web directory (in the category for Academic Research).
- Google's "Glossary": Experimental new feature on the Google search site. Searching for "words, phrases, and acronyms" yields definitions and links to originating glossary or definition sites. Try searching on string theory or Gothic.
- Sign up for free VoS accounts that allow you to suggest links for specific pages on the site (how to contribute links). Suggestions appear right away under "Unvetted Submissions" (and later on the regular pages after being reviewed by VoS editors). Currently, the site is best viewed in Internet Explorer 5+ and Netscape 6+. We are still working on full compatability with Netscape 4.x. Other interface and usability improvements will be introduced in the future.

In a later implementation phase of the new VoS, users who have signed up for accounts will have additional editorial privileges allowing them to maintain/revise links that they have contributed. There will also be group accounts that enable classes, organizations, conferences, etc. to build subsets of VoS resources that will appear both on the regular VoS pages and on a special page set aside for the group (e.g., the "English 130," "History 186," or "Conference 2001" VoS Resources Page). VoS will thus be an open platform serving the needs of both general and specific communities of users. (Contributions will be subject to editorial review by Alan Liu and VoS editorial assistants)

to maintain overall quality, consistency, and sense of context.)

VoS is woven by Alan Liu of the U. California, Santa Barbara, English Department with a team of department graduate students and others. Robert Adlington and Jeremy Douglass developed the SQL Server database and ASP and VB code for the site (their creative ideas were instrumental to the project). Brian Reynolds built the server machine for the database, integrated it with the separate Web server, and oversaw networking. Bo Kinloch took the lead in graphic design. And Andrea Fontenot, Christien Hoffpauir, and Jennifer Jones assisted with editing and other tasks during the migration to the new format.

VoS is woven by Alan Liu and a development team in the U. California, Santa Barbara, English Department.
Contact: ayliu@english.ucsb.edu To suggest links for inclusion in VoS, please use the "Suggest a Link" button on the relevant category page. To offer feedback on the site, please use the feedback form.

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Shiur 1

The Lads Grew: The nature of the protagonists: Avraham Yitzhak, Rivka, Yaacov and Esau. From Parsha Toledot ,Zohar, Perush haSulam, Rabbi Yehudah Leib Ashlag given over by Yedidah Cohen.

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One evening in 1892 in a suburb of Warsaw, a seven-year-old boy was lying in bed when, suddenly, a book fell off the bookshelf, hitting him on the head. The boy picked it up and started to examine it. His father, hearing the sound, came in, and seeing the book in his son's hand, took it from him and replaced it on the shelf. "This is a book for angels, not for you," said the father. But the boy argued, "If it has been printed, it must be meant for everyone." "No," insisted his father, "it is not for you." But the boy's curiosity had been aroused, and he started to study it. It was a book of the Kabbalah and its light illumined his heart. The child was Yehudah Leib Ashlag who, one day, was going to change the way we see spiritual consciousness.

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A Tapestry for the Soul:

A Tapestry for the Soul:

The Introduction to the Zohar by Rabbi Yehudah Lev Ashlag.

Explained using excerpts collated from his other writings

including suggestions for inner work.

Compiled by Yedidah Cohen

In the Shadow of the Ladder

In the Shadow of the Ladder:

Introductions to Kabbalah by Rabbi Yehudah Lev Ashlag

Translated from the Hebrew with additional explanatory chapters by Mark Cohen and

Yedidah Cohen

Maarag LeNeshamah

Maarag LeNeshamah

Hebrew edition of A Tapestry for the Soul
The Path of the Ladder: The Principles of Serving God
The Path of the Ladder:
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A stand-alone excerpt from the forthcoming biography of Rabbi Yehudah Lev Ashlag
by Rabbi Avraham Mordecai Gottlieb

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Returning Light Meditation Avraham Lowenthal Tsfat
Not taking Torah literally!
by yedidah on January 26, 2018

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Zohar:

Rabbi Shimon said: Woe to the man who says that the Torah comes to tell literal stories and stories of people like Esau and Laban and such like. For if this were so, even in these times we could make a Torah out of the words of ordinary people—even nicer stories than these.

If the purpose of the Torah were to show the matters of the world, even the rulers of the world have more excellent matters than those in the Torah. Then we could go after them and make from them a Torah, in the same way.

But all the words of the Torah are high matters and are of the highest inner meanings!

Rabbi Ashlag, when he came to the Land of Israel, originally thought to join with the Kabbalists of the Holy Land. But he was bitterly disappointed to find that they were occupying themselves only with the external forms of the writings of the Zohar and of the Ari, without trying to understand them at all. Indeed, they were laboring under the apprehension that it wasn't necessary to try to understand these writings at all. They even thought that such understanding wasn't meant for humans.

Rabbi Ashlag felt the injustice being done to the Torah. His disappointment renewed his desire to bring wisdom and understanding into this crucial, but so neglected part of the Torah.

In this podcast we hear his impassioned outburst, his determination and his yearning. It is a fire we can kindle within ourselves too.

This shiur, is dedicated in loving memory of Feiga bat Shmuel and Rvika and for the elevation of her soul.

The material for this shiur is taken from the forthcoming book, "The Master of the Ladder, the Life and teachings of the Baal haSulam, Rabbi Yehudah Leib Ashlag, by Rabbi Avraham Mordecai Gottlieb, translated and edited by Yedidah Cohen, Nehora Press.

The picture is the Returning Light Meditation by Avraham Loewenthal of Tsfat, with grateful acknowledgement.

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Rabbi Ashlag: What he learned when he reached dvekut with God.
by yedidah on December 25, 2017

Rabbi Yehudah Leib Ashlag
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One evening in 1892 in a suburb of Warsaw, a seven-year-old boy was lying in bed when, suddenly, a book fell off the bookshelf, hitting him on the head. The boy picked it up and started to examine it. His father, hearing the sound, came in, and seeing the book in his son's hand, took it from him and replaced it on the shelf. "This is a book for angels, not for you," said the father. But the boy argued, "If it has been printed, it must be meant for everyone." "No," insisted his father, "it is not for you." But the boy's curiosity had been aroused, and he started to study it. It was a book of the Kabbalah and its light illumined his heart.

The child was Yehudah Leib Ashlag who, one day, was going to change the way we see spiritual consciousness.

Rabbi Ashlag had, even for those days, an unusual dedication to his studies. He had a tremendous quality of truth. Truth for him meant inner truth, being totally true to himself, and thus when he studied a book of musar, he never left it until he felt he had completely put into practice all that the book demanded of him.

With this intense labor on himself, in his regular Torah study, his study of the Kabbalah and the work on his own virtues, he came to the incredible spiritual level of dvekut with God, unity, and enlightenment at an extremely early age.

In the normal way we would not have access or any record of such a great Rabbi's personal life or spiritual achievements. Our great tzaddikim hid their spiritual achievements preferring modesty. True to this tradition of modesty, in the last year of his life Rabbi Ashlag requested his devoted assistant, Rabbi Moshe Baruch Lemburger, to make a pile of his personal papers and burn them. However, others, who were present, contrived to save the papers from the fire.

Among these papers is a piece of writing in which Rabbi Ashlag describes his thoughts and his feelings when he had the merit to receive the great light of God, the Or d'Chochmah. This is the great light that God wants to give us according to His purpose in creation. A person receives this great light only when he has finished his personal tikkun (rectification of his soul). At the time of the redemption, all humanity will receive this great light.

In this document we have a record, unique in Jewish spiritual literature, of the development of the tzaddik on his receiving an experience of enlightenment while in affinity of form with the Creator. It was an experience that was to change the direction of Rabbi Ashlag's life.

Rabbi Ashlag starts by asking a question: He is in this experience in which his whole being is totally illuminated in the light of God. So he wants to know what does his service to God consist of, now that he no longer has to give faith or belief in God, because he is in a state of knowing God? So he sets out to visit his teacher, the Rabbi of Belz. But when he arrives at the Beit haMidrash, he finds that the Sage's response to him in his state of enlightenment is not encouraging, to put it mildly, but treats him with sarcasm and shows his displeasure. Rabbi Ashlag finds himself in a quandary: on the one hand he believes in his experience, on the other hand, he has faith in his Rabbi. Perplexed, Rabbi Ashlag has to resolve this seeming contradiction for himself.

For Rabbi Ashlag's description of how he resolved this dilemma, listen to the rest of the podcast!

This shiur, is dedicated in loving memory of Feiga bat Shmuel and Rviah and for the elevation of her soul.

The material for this shiur is taken from the forthcoming book, "The Master of the Ladder, the Life and teachings of the Baal haSulam, Rabbi Yehudah Leib Ashlag, by Rabbi Avraham Mordecai Gottlieb, translated and edited by Yedidah Cohen, Nehora Press.

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Root and Branch: The Language of Kabbalah
by yedidah November 23, 2017

Thumbnail image for Root and Branch: The Language of Kabbalah

When we read books of kabbalah, as for example English translations of the Zohar, or look at diagrams of the Sephirot, we often end up more puzzled than enlightened. This is because Kabbalah actually uses a specific language.

[Read the full article →](#)

The words, letters, and sentences that make up our lives.
by yedidah June 19, 2017

Thumbnail image for The words, letters, and sentences that make up our lives.

The words of the Torah are the vessels for its wisdom. They are written as black letters on the white parchment. The white is the light of the wisdom of the Torah, but if it were not for the letters we would not know what it says. Similarly our lacks and desires make up the words of our lives. By learning the meanings of the words of the Torah and of the Kabbalah we can understand our own desires more accurately. We look at "zivug", the union of opposites and see how it applies to relationships.

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A letter for Rosh Hashanah by Rabbi Baruch Shalom Ashlag: Looking forward
by yedidah October 2, 2016

Thumbnail image for A letter for Rosh Hashanah by Rabbi Baruch Shalom Ashlag:

Looking forward

In this happy and optimistic letter for the New Year that Rabbi Baruch Shalom Ashlag wrote to his friends and students in the Beit Hamidrash for Rosh Hashanah, he teaches that the themes of Rosh Hashanah are actually advice the Sages are giving us in how to come closer to our Creator.

[Read the full article →](#)

Sounding our own Shofar

by yedidah September 21, 2016

Thumbnail image for Sounding our own Shofar

The great light of God that comes into the world on Rosh Hashanah is identical to that which came into the world at the time of its Creation. But if we were to receive it “straight”, as it were, it would be dangerous for us. The shofar sounds the voice of loving-kindness and compassion, which clothes this great light so all the world may benefit from the light of God in its bounty and blessing.

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Kabbalah in Everyday life
Learning the Kabbalah
Kabbalah and the festivals

Yedidah Cohen composes these talks based on texts from the writings of Rabbi Yehudah Lev Ashlag or of his son Rabbi Baruch Ashlag. They relate the wisdom of the Kabbalah to our own lives. Each talk is about 10-15 minutes/

To dedicate a talk to honor a loved one's memory (for an aliyah lenishamto) or to celebrate happy occasion or to honor a friend or family member please [click here](#)

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Radio: I give ten-minute talks each week on different aspects of the Kabbalah. These talks are broadcast over the Internet by Israel National Radio. They come out live and are also posted on the web for a week.

Topics I talk on are: the nature of the soul, the ego and its origins and purpose, our role in this great chain of history of which we are all links, the meaning of the festivals and many other topics all drawn from the writings of Rabbi Yehudah Lev Ashlag and his son Rabbi Baruch Ashlag.

To access:, go to Israel National Radio using the below link. Click on Malka Fleisher, Eishet Chayil show. I always comes on at or near the beginning of the show. I am introduced by a rather squeaky sounding door, and have a British accent, so you should be able to find me!

Click on link <http://www.israelnationalradio.com>

Enjoy, Yedidah

Yedidah's Radio Interview

Yedidah was interviewed in the summer of 2003 about Kabbalah in general on Israel National News. These interviews form an excellent introduction to Kabbalah and especially to the work of Rabbi Ashlag.

The interview has been posted on our web site in two parts and can be downloaded by clicking on the following links.

<http://www.nehorapress.com/radio1.mp3> (16Mb)

<http://www.nehorapress.com/radio2.mp3> (18Mb)

These files are ideally downloaded using fast internet, (or ask a friend who has fast internet to download for you and then transfer on to a disc.) On slow internet they each take about two hours to download.

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The Inner work of Kabbalah (according to the school of Rabbi Ashlag)
Rabbi Yehudah Lev Ashlag, known as the “Baal Ha Sulam” (the “Master of the Ladder,”) taught the works of the Kabbalah within the context of conscious work of self-transformation. He perceived the great works of Kabbalah as being both descriptions of the cosmic reality of the higher worlds down to this world and as being an inner road map for the soul. He named his commentary on the Zohar, “the Ladder” as he saw it to be a ladder whereby the soul may ascend, rung by rung, back to unity with the Creator.

He gave over this inner teaching in his lifetime as oral discourses to his students, helping and guiding each one on their path according to the yearning of their individual soul. Rabbi Baruch Ashlag, his first-born son, wrote down many of these teachings and thus preserved an invaluable resource for the application of the Kabbalah as a true spiritual practice. These discourses are preserved in the book “Shamati”

Rabbi Baruch Ashlag, in his turn, wrote essays based on this oral transmission of the inner work, which he distributed among his students on a weekly basis, in order to help them in their own inner work of transformation. These have now been published as the books “Bircat Shalom (Sefer Hama'marim).”

We ourselves, have the blessing to study with a student of Rabbi Baruch's who emphasizes the importance of bringing the study of the Kabbalah down from the head to the heart in our daily practice.

It is to this inner work of the Kabbalah that this part of the web-site is dedicated. Here you will find one of Rabbi Baruch Ashlag's essays entitled “The Right, the Left and the Bride in the Center.”

In our own inner work we have responded to this article in different ways... Mark has

composed a meditation which he himself uses on a daily basis, and Yedidah found within the article a set of affirmations which she uses. Both these are expressions of our own individual, creative responses to this essay which we are pleased to share with you. However, we are sure there are more. If you find your own response echoing inside you we would be happy to hear from you.

New — An interview on kabbalah given by Yedidah on Israel National Radio. [Click Here.](#)

Mark and Yedidah

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Affirmations for the inner work on the Right-hand Line
derived from "Right and Left and the Bride in the Center"

1. I want to relate to my fellow-man or woman only with loving kindness.
2. I yearn for the love of God.
3. My only ambition is to give pleasure to the Creator.
4. I am happy with my lot.
5. I believe in Divine Providence applying to me personally and that everything that happens to me comes from God.
6. That I have been given the opportunity to fulfill God's commands makes me as happy as if I had won a fortune.
7. I am satisfied with what I have and believe it is God's gift that I have been given the idea and desire to do God's work.

8. Blessed are You, O Lord, who chooses His people Israel with love. [Israel = Yashar El = the soul (in the language of the Branches)]

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Mysticism Reading List Introduction

There is nothing more uniquely characteristic of the style of Jewish religious life than the great love Jews have for holy books. [Str73]

This list provides a collection of sources on mysticism and spirituality in Judaism. It contains material from multiple movements: ranging from non-traditional approaches to very traditional approaches. As with any part of the reading list, you would be best to consult your local Rabbi to best determine the books appropriate for you. Note that for some of these areas, in particular Kaballah, there has traditionally been great caution. This is deep material here, folks. Make sure you have your water wings :-). Note that no book can substitute for a formal course of instruction guided by one's Rabbi.

For those interested in Jewish Mystical Literature, one place to start your exploration is Cherub Press (<http://cherub-press.com/>), a publisher of studies and editions of Jewish Mystical Literature.

In general, throughout the reading lists, North American (US/Canada) terms are used to refer to the movements of Judaism. Outside of North American, Reform is Progressive or Liberal Judaism; Conservative is Masorti or Neolog, and Orthodoxy is often just "Judaism". Even with this, there are differences in practice, position, and ritual between US/Canada Reform and other progressive/liberal movements (such as UK Progressive/Liberal), and between US/Canada Conservative and the conservative/Masorti movement elsewhere. Where appropriate, these differences will be highlighted.

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[Got Questions?]Our goal is to keep this list useful for its readers. To that end, suggestions of books to add to the list are always welcome. In your suggestion, please be as complete as possible; we need author, title, publisher, publishing date, and ISBN number. We also welcome a one paragraph short summary of why the book is of interest. Please send your suggestions to the FAQ maintainer at maintainer@scjfaq.org.

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NOTE: Paweł Maciejko's edition of:

R. Jonathan Eibeschütz, And I Came this Day unto the Fountain

is out of print. A revised second edition will be issued soon.

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פירוש ספר יצירה המיוחס לר. סאדיה גאון, Commentary to Sefer Yesira Attributed to R. Saadia Gaon, by Na'ama Ben-Shachar, (Sources and Studies in the Literature of Jewish Mysticism 46), 464 pages, in HEBREW, ISBN 1-933379-51-0. The Commentary to Sefer Yesira Attributed to R. Saadia Gaon is one of the most widespread works of its genre. Nevertheless, it has been printed only partially in traditional editions. This new volume provides a critical edition with variants, commentary and an introductory study that places the work in its historical context. This is the first known work of Jewish mysticism that contains traditions of the 'special cherub'. It also contains traditions about the creation of a golem.

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Human Self-Perfection: A Re-Assessment of Kabbalistic Musar-Literature of Sixteenth-Century Safed, by P Patrick B. Koch, (Sources and Studies in the Literature of Jewish Mysticism 45), 264 pages, in English, 2015, ISBN 978-1-56581-231-4. In the wake of the Ottoman conquest of Palestine, Jews from all over the Mediterranean area and

beyond settled in the Galilean town of Safed. This constellation created an atmosphere of spiritual productivity that is arguably unequalled in the history of Jewish mysticism. The uniqueness of Safed's literary output has been subject to numerous studies, particularly in Kabbalah scholarship. In contrast, the wide range of musar-literature written during the second half of the sixteenth century remains proportionally under-represented. Focusing on notions of human self-perfection, this book examines how the Safedian authors derived numerous strategies of individual self-improvement from rabbinic, philosophical, Kabbalistic, and earlier musar-writings, thereby offering to their readers a great variety of transformative practices that are designed to enable the individual to draw closer to the divine. By emphasizing the mystical-spiritual quality of musar, the present study challenges the dominant scholarly position, which understands the genre first and foremost as 'Jewish ethical literature'. The book offers a thorough analysis of the major topics of Safedian musar, as well as a cross-cultural reading that compares the Jewish musar-approach with Christian and Islamic traditions of spiritual guidance. Furthermore, it presents the first comprehensive survey of the history of academic research on musar, from the beginnings of the *Wissenschaft des Judentums* to contemporary scholarship.

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Megalleh 'Amuqot – The Enoch-Metatron Tradition in the Kabbalah of Nathan Neta Shapira of Kraków (1585-1633) by Agata Paluch, 2014 (Sources and Studies in the Literature of Jewish Mysticism 43), 216 pp., in English, ISBN 1-933379-46-4. Nathan Neta ben Shlomo Shapira (1585-1633), the most famous kabbalist stemming from the Jewish intellectual environment of Poland, has remained one of the least studied figures in modern scholarship. Shapira is generally acknowledged as the most important early-modern Ashkenazi kabbalist, whose influence on later Eastern-European mystical circles is well attested. His major treatise, Megalleh 'Amuqot, one the most complex kabbalistic texts ever written, combines variegated strata of older mystical traditions, to which the author applies diverse, often obscure modes of interpretation. In considering medieval Ashkenazi mysticism as Shapira's formative background, the book focuses on Enoch-Metatron cluster of traditions, which was as central to Shapira's thought as it was to his Ashkenazi predecessors. The Enoch-Metatron constellation of motifs serves as a vehicle for exploring Shapira's dependence on Ashkenazi imagery and interpretive methodologies, which he accessed through multiple channels of both direct and indirect transmission. ORDER HERE: Atlas Books

R. Jonathan Eibeschütz, And I Came this Day unto the Fountain, ואבוא היום אל העין,

Critically Edited and Introduced by Paweł Maciejko, With Additional Studies by Noam Lefler, Jonatan Benarroch and Shai Alleson Gerberg, 2014 (Sources and Studies in the Literature of Jewish Mysticism 42), 360 pp., in Hebrew, ISBN 1-933379-45-6. is undoubtedly the most contentious work of Sabbatian Kabbalah, and arguably even the most contentious theological work of early modern Ashkenazi Judaism. The book surfaced in Germany around 1725 and generated one of the most heated controversies of Judaism at that time. Although distributed anonymously, most contemporary observers attributed it to the rabbinic prodigy, Rabbi Jonathan Eibeschütz of Prague; this attribution has been confirmed by modern scholarship. The edition brings a critically edited and annotated text of Va-Avo established on the basis of manuscripts housed in Oxford and Jerusalem, as well as several essays interpreting its theological doctrines. ORDER HERE: Atlas Books OUT OF PRINT: SECOND REVISED EDITION TO BE ISSUED SOON

The Myth of the Edomite Kings in Zoharic Literature: Creation and Revelation in the Idrot Texts of the Zohar, by Avishar Har-Shefi: הבריאה וההתגלות: 'מלכין קדמאין' (Sources and Studies in the Literature of Jewish Mysticism 41), 264 pp., in Hebrew, ISBN 1-933379-40-5. The Idrot sections of the Zohar lie at the heart of the Zoharic corpus. In these texts Rabbi Shimon bar Yohai and the comrades recount the Account of Creation and reveal its deep secrets. This study analyzes the various textual versions of these discussions and focuses on the myth of the Edomite Kings, the myth of the worlds that were destroyed. By analyzing these texts, the depths of these myths reveal the character of the Idrot and offer meaningful interpretations. ORDER HERE: Atlas Books

A Fifteenth-Century Manuscript of Jewish Magic: MS New York Public Library, Heb. 190 (Formerly Sassoon 56), Introduction, Annotated Edition and Facsimile, by Gideon Bohak. ספר כשפים יהודי מהמאה הט"ו כתב יד ניו יורק, הספריה הציבורית 190 (לשעבר ששון 56) (Sources and Studies in the Literature of Jewish Mysticism 44), in HEBREW: Volume 1 328 pages, Study and Edition, Black and White Printing; Volume 2, 272 pages. ISBN 1-933379-49-9. SOLD AS A TWO VOLUME SET. The Jewish magical tradition was transmitted from generation to generation both orally and via manuscripts, which are well attested at least from the tenth to the twentieth centuries. Many hundreds, and perhaps even thousands, of manuscripts of Jewish magic have survived, and are available in public and private collections all over the world. And yet, no attempt has ever been made to penetrate this world in a systematic manner, or to edit any single manuscript of Jewish magic in its entirety. Hence the importance of the present edition, of a fifteenth-century manuscript, copied somewhere in the Arabic-speaking world by a Jewish scribe, Moses son of Jacob and Marhaba, and containing both Kabbalistic texts and an endless stream of

magical recipes for every imaginable purpose. The edition of the manuscript is annotated with copious footnotes, is preceded by a detailed introduction and followed by detailed indices, and is accompanied by a color facsimile of the entire manuscript.
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Sabbatean Millenarianism in the Seventeenth Century: A Study of Moshe Abudiente's *Fin de los Dias*, Avraham Elqayam המסע לקץ הימין: בשורת הגאולה השבתאית למשורר (Sources and Studies in the Literature of Jewish Mysticism 40), 504 pp., in Hebrew, ISBN 1-933379-35-9. *Fin de los Dias* (The End of Days) by Moshe Ben Gideon Abudiente (1610-1688) who braved the wrath of the Portuguese community leadership in the heyday of Sabbatai Sevi, and on a symbolic date, the tenth of Av, 1666, had this essay printed. The End of Days is a collection of Sabbatean homilies which Abudiente preached in Portuguese for the community of Sabbatean Believers, written down in his beloved Hebrew, then translated to Castilian, the language in which they were eventually printed. In this essay Abudiente publically proclaims that Sabbatai Sevi is the one who fulfilled all the messianic predictions of the Prophets of Israel. Abudiente challenges rabbinical Judaism as well as Millenary or Sebastianist Christianity, either of which would prefer to confine him, Abudiente, in the world of a 'New Jew' in the Diaspora of Amsterdam or Hamburg. In this book I call into question the prevalent conception that Kabbalah had a major role in introducing Sabbatean ideas to the Sephardic Diaspora in Northern Europe. My thesis is that it was the crisis perpetrated by the return of New Christians to Judaism which served as the psychological foundation to their striving to revitalise rabbinical Judaism and broaden its horizons. The Hebrew edition is critically annotated to facilitate understanding and accessibility. I have appended the Castilian version of his *Fin de los Dias*, as well as one chapter from *The End of Days* which has been edited and translated to French, and then translated by Scholem to Hebrew. Winner of the Shmuel Toledano Prize.

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Vision as a Mirror: Imagery Techniques in Twentieth Century Jewish Mysticism, by Daniel Reiser הַמִּרְאֵה כְּמִרְאָה: טכניקת הַדְמְיוֹן בְּמִסְטִיקָה הַיְּהוּדִית בְּמֵאָה הָעֲשָׂרִים (Sources and Studies in the Literature of Jewish Mysticism 39), 384 pp., in Hebrew, ISBN 1-933379-44-8). This book is an attempt to describe the development of imagery techniques, a central type of mystical experience, in Jewish mysticism. Imagery techniques of late Hasidism and twentieth century Jewish mysticism have all the characteristics of a full screenplay, a long and complicated plot woven together from many scenes, a kind of a feature film. Research of this development and nature of the imagery experience is carried out through comparison to similar developments in philosophy and psychology, especially imagery techniques in mesmerism and hypnosis. Winner of the Matanel Prize in the category of Jewish Thought.

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From Safed to Kotsk: Studies in Kabbalah and Hasidism, by Morris M. Faierstein, (Sources and Studies in the Literature of Jewish Mysticism 38), 246 pp., in English, ISBN 1-933379-43-X. The essays in this volume cover three areas of research conducted over a period of twenty-five years. The first group of essays is related to the history of Safed and more particularly, the life and activities of Rabbi Hayyim Vital. For the most part, they expand upon topics that emerged from my editions (Hebrew and English Translation) of Rabbi Hayyim Vital's mystical diary, Sefer Hezyonot. The essay on the first published account of a Dibbuk possession is a bridge to the second area, the relation of Kabbalah and early Modern Yiddish Literature. The larger theme of these few essays is a beginning attempt to show that kabbalistic themes and concepts were more widely disseminated and popularized than has been realized. For example, one essay shows that a Yiddish work aimed at a popular audience published in 1596 already has an extended discussion of the kabbalistic ritual of Tikkun Hazot. This is not a theoretical discussion; rather the author strongly encourages his readers, ordinary Jews, to perform this kabbalistic ritual. The last group of essays is largely concerned with a continuation my earlier work on Kotsk-Izbica Hasidism and the tensions between Rabbi Menahem Mendel of Kotsk and his erstwhile friend and disciple, Rabbi Mordecai Joseph of Izbica. Two essays discuss aspects of the teachings of the first and last leaders of Habad, Rabbi Shneur Zalman of Liadi and Rabbi Menahem Mendel Schneerson.

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R. Moses de León, Sefer Mishkan ha-Edut, Critically edited, introduced and annotated by Avishai Bar-Asher, (Sources and Studies in the Literature of Jewish Mysticism 37), 2013, 272 pp., in Hebrew, ISBN 1-933379-42-1. R. Moses de León is considered to be the central figure responsible for the composition and early diffusion of the main part of the Zohar. Mishkan ha-Edut the last full-length book composed by de León to remain in manuscript form and is published here for the first time in a critical edition, introduced and annotated with copious notes that explain the text and show the many parallels to the zoharic texts. This volume is a major contribution to the study of the Zohar and thirteenth-century Kabbalah and is a must for any scholar or scholarly library.

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Kabbalistic Manuscripts and Textual Theory: Methodologies of Textual Scholarship and Editorial Practice in the Study of Jewish Mysticism, by Daniel Abrams, foreword by David Greetham (Sources and Studies in the Literature of Jewish 36), 2103, 862 pp., in English, ISBN 1-933379-41-3. Kabbalistic Manuscripts and Textual Theory uncovers the unstated assumptions and expectations of scribes and scholars who fashioned editions

from manuscripts of Jewish mystical literature. This study offers a theory of kabbalistic textuality in which the material book – the printed page no less than handwritten manuscripts – serves as the site for textual dialogue between Jewish mystics of different periods and locations. The refashioning of the text through the process of reading and commenting that takes place on the page – in the margins and between the lines – blurs the boundaries between the traditionally defined roles of author, reader, commentator and editor. This study shows that kabbalists and academic editors reinvented the text in their own image, as part of a fluid textual process that was nothing short of transformative. *Kabbalistic Manuscripts and Textual Theory* was first published in 2010 and is reissued in this revised edition with a new chapter: 'Textual Fixity and Textual Fluidity: Kabbalistic Textuality and the Hypertextualism of Kabbalah Scholarship'.

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Illuminated Piety: Pietistic Texts and Images in The North French Hebrew Miscellany, by Sara Offenberg, (*Sources and Studies in the Literature of Jewish Mysticism* 35); 2013, 232 pp. (with color illustrations), in English, ISBN 1-933379-39-1. This volume offers an interdisciplinary study of mystical ideas applied in the texts and images of the North French Hebrew Illuminated Miscellany copied around 1280. This book offers an inquiry into a series of full-page illuminated scenes and their relation to piyyut commentary and the ideas of Hasidei Ashkenaz. At the heart of the book is a study of a text concerning gematriot, which is a shorter version of *Sefer Gematriot* of Rabbi Judah the Pious, and this version is published here for the first time. In addition to an analysis of mystical traditions, this study discusses issues of Jewish-Christian polemics that are reflected in the texts and illuminations. It offers a new understanding of the cultural exchange between different Jewish communities, and the transmission of knowledge between Hekhalot literature, Hasidei Ashkenaz, and this north French manuscript. ORDER HERE Atlas Books

The Works of Iyyun: Critical Editions מהדורות מדעיות: כתבי העיון, edited by Oded Porat (*Sources and Studies in the Literature of Jewish Mysticism* 34; 2013, 280 pp, in Hebrew, ISBN 1-933379-37-5). For the first time in the history of the study of Jewish Mysticism a complete collection of the treatises of the Iyyun Literature has been critically edited in a single volume. With a historical, literary and theoretical introduction, Oded Porat has edited with critical apparatus all the known works of the early anonymous kabbalists of thirteenth-century Languedoc-Provence. The mystical speculation of the Iyyun literature seeks to make the divine attendant within the present through ever-evolving linguistic creativity, constantly limited by its origin. This mystical textbook is a basic part of any library of sources and studies of medieval Jewish mysticism.

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The Divine Retinue: Variety of Jewish Mysticism **פמליא של מעלה: ריבוי פניה של** by Michael Schneider (Sources and Studies in the Literature of Jewish Mysticism 32; 2012, in Hebrew, FORTHCOMING). This is the third book in a trilogy of studies on Jewish mythical and mystical traditions from the Second Temple period through the early medieval ages. One of the main purposes of this study is to show variegation in early Jewish mysticism that can not be reduced to a few major trends. One of its cross-cutting themes is the images of multiplicity – like the rainbow and the multi-faced theophanic angels – as a revelation of the One God. The book traces mythic and mystical traditions and motifs through sources belonging to a variety of languages, cultures and religions, mainly Jewish, Christian, gnostic, Muslim, Zoroastrian and Buddhist.

Scattered Traditions of Jewish Mysticism: Studies in Ancient Jewish Mysticism in Light of Traditions from the Apocrypha, the Pseudepigrapha Hellenistic Literature, Christian and Islamic Sources **המסורות הגנוזות של המיסטיקה היהודית: מחקרי המיסטיקה היהודית** by Michael Schneider (Sources and Studies in the Literature of Jewish Mysticism 31; 2012, 336 pages, ISBN 1-933379-26-X, in Hebrew). This is the second volume in a trilogy of studies on Jewish mythical and mystical traditions from the Second Temple through the early medieval ages. The book includes three extensive studies. The first deals with pseudepigraphic book of Joseph and Aseneth and explores the topics of ritual, initiation, mystical transformation and sacred marriage. The second chapter contains a thorough revision of the scholarly consensus about the pargod as a medium of mystical vision in

Hekhalot literature and in the Apocalyptic. The third chapter is devoted to the 'Prince of peace', the divine-angelic-human messianic figure that embodies the principle of 'coincidentia oppositorum'.

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The Appearance of the High Priest – Theophany, Apotheosis and Binitarian Theology: From Priestly Tradition of the Second Temple Period through Ancient Jewish Mysticism, by Michael Schneider, מראה כהן: תיאופניה, אפותיאזיס, ותיאולוגיה בינארית – בין ההגות (Sources and Studies in the Literature of Jewish Mysticism 30; 2012, 384 pages, ISBN 1-933379-25-1, in Hebrew). This volume is the first of three volumes in a major scholarly reassessment of mystical traditions in the Second Temple period, which explores the variety of early religious traditions across diverse bodies of literature and in various languages. The symbolic, mythic and mystical features of these traditions, their transmission and migration histories and their reappearance in some medieval texts is further investigated. At the heart of this volume is the concept of the encounter and communion between the high priest and God, which implies an anthropomorphic theophany (the appearance of the God in human form) and the apotheosis (deification) of the high priest. This phenomenon is understood in the framework of a binitarian theology that distinguishes the hidden God from His visible appearance. These concepts appear as sources for many latter mystical traditions.

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marginalia for source references of passages cited, whereas further manuscript and textual references are provided in the footnotes. In presenting the body of traditions of Kabbalah's psychoanalytic theory, these aphorisms serve as a critical return to Scholem's 'Ten Unhistorical Aphorisms on the Kabbalah', and thus can be seen as a signpost for a new direction in Kabbalah research.

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Devequt: Mystical Intimacy in Medieval Jewish Thought, דבקות: התקשרות, אדם אפטרמן, אינטימיות בין אדם למקום בהגות היהודית בימי הביניים, by Adam Afterman (Sources and Studies in the Literature of Jewish Mysticism 28; 2011, 384 pages, ISBN 1-933379-23-5, in Hebrew). This monograph offers a detailed study of the exegetical and experiential understandings of devequt in ancient and medieval Jewish thought, from the Hebrew Bible through the works of Nahmanides. This study explains the connections between the various corpora, linking the moves made between the Hebrew Bible and Rabbinic Literature, and then from the early medieval philosophic and pietistic sources - including Ibn Gabirol, Ibn Paquda, Judah Halevi, and Maimonides – to the early kabbalists. The study is thus both a major contribution to the history of ideas and Jewish mysticism, and a refreshing new vision of the larger framework of Jewish tradition and the interface between philosophic and mystical traditions.

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The Dates of Composition of The Zohar and The Book Bahir: The History of Biblical Vocalization and Accentuation as a Tool for Dating Kabbalistic Works, by Jordan S. Penkower, על זמן חיבורם של ספר הזוהר וספר הבהיר: תולדות סימני הניקוד והטעמים, Sources and Studies in the Literature of Jewish Mysticism 27; 2010, ISBN 1-933379-19-7, 192 pages, in Hebrew. This volume offers a sustained argument concerning the rise of critical observations and historical awareness surrounding the appearance, composition and acceptance of works written in a midrashic style. Such works as The Book Bahir and The Zohar afforded a great amount of attention to minutiae of the biblical tradition, especially aspects of vocalization and accents that were later known to have arisen at a later stage in Jewish history. This volume adds to the history of the understanding of these books with new insights into their contexts and the historically placed arguments for appreciation of these works. This study affords further insights into the attitudes concerning these kabbalistic books by such important figures as Elijah Levita and Samuel David Luzzatto, who contributed to Jewish culture in Italy. -- "Written by a fine scholar of biblical studies and the history of interesting aspects of Hebrew, this volume will be helpful also for a better understanding of the scholarship of both the Hebrew language, and the culture of the Jews in the

Italian Renaissance". – Moshe Idel

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Kabbalistic Manuscripts and Textual Theory: Methodologies of Textual Scholarship and Editorial Practice in the Study of Jewish Mysticism, by Daniel Abrams, foreword by David Greetham, Sources and Studies in the Literature of Jewish 26; 2010, 761 pp., hardcover, ISBN 1-933379-18-9, in English, \$49. Kabbalistic Manuscripts and Textual Theory uncovers the unstated assumptions and expectations of scribes and scholars who fashioned editions from manuscripts of Jewish mystical literature. This study offers a theory of kabbalistic textuality in which the material book – the printed page no less than handwritten manuscripts – serves as the site for textual dialogue between Jewish mystics of different periods and locations. The refashioning of the text through the process of reading and commenting that takes place on the page – in the margins and between the lines – blurs the boundaries between the traditionally defined roles of author, reader, commentator and editor. This study shows that kabbalists and academic editors reinvented the text in their own image, as part of a fluid textual process that was nothing short of transformative.

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Sefer ha-Shem Attributed to R. Moses de León, ספר השם המיוחס לר' משה די ליאון, Edited, annotated and introduced by Michal Oron, (Sources and Studies in the Literature of Jewish Mysticism 25; 2010, 240 pages, ISBN 1-933379-12-X, in Hebrew). Sefer ha-Shem is a carefully constructed and highly detailed commentary to the ten sefirot. It rivals, if not surpasses, Gikatilla's Sha'arei Orah in its clarity and function as an introduction and guide to Theosophic Kabbalah. This beautiful edition serves as a primer to Spanish Kabbalah and serves as a major guide for the beginning and advanced student of kabbalistic texts in the original Hebrew, with an introductory study, copious notes and a full index of central terms and names of the sefirot.

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Automatic Writing in Zoharic Literature and Modernism, שם הכותב וכתיבה אוטומטית, בספרות הזוהר ובמודרניזם, by Amos Goldreich (Sources and Studies in the Literature of Jewish Mysticism 24; 2010, 408 pages, ISBN 1-933379-17-0, in Hebrew). This richly detailed monograph explores the phenomenon of mystical and magical techniques which induce a different state of consciousness that leads to literary production. The impetus of the study is the suggestion, offered in the celebrated testimony of R. Isaac of Acre, that R. Moses de León was able to write the Zohar using shem ha-kotev, a magical application of the divine name. It has been demonstrated that the later stratum of the Zohar, that is Tiqqunei ha-Zohar, was actually written using this technique. All scholarly treatments of the topic, including new evidence from manuscript sources and a history of related phenomena amongst kabbalists, and on through the development of

similar techniques in modernism, such as automatic writing experiments in early twentieth-century English occultism and French surrealism, are all discussed at length in this monumental study.

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Concealed and Revealed: 'Ein Sof' in Theosophic Kabbalah, בנסתר ובנגלה: עיונים , by Sandra Valabregue-Perry (Sources and Studies in the Literature of Jewish Mysticism 23; 2010, 312 pages, ISBN 1-933379-16-2, in Hebrew). This volume offers a detailed analysis of the traditions and conceptualization of the Ein Sof in Theosophic Kabbalah, from the first kabbalists in Provence and Gerona (including R. Isaac the Blind and R. Azriel of Gerona) and on through R. Isaac of Acre and the Zoharic literature. The study further explores central problems discussed by the kabbalists, including the relationship between Ein Sof and Keter, concepts of infinity, negative theology, questions of ontology and the role of divine emanation.

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Lurianic Kabbalah: Collected Studies by Gershom Scholem, קבלת האר"י: אוסף מאמרים , edited by Daniel Abrams (Sources and Studies in the Literature of Jewish Mysticism 22; 2008, 440 pages, ISBN 1-933379-09-X, in Hebrew). This volume (all in Hebrew) celebrates the groundbreaking work of Gershom Scholem on Kabbalistic literary and mystical activity from the end of the fifteenth century, just prior to the Expulsion from Spain and until the rise of Sabbateanism. At the heart of this collection are all of Gershom Scholem's detailed studies on R. Isaac Luria, his teachers, students and the works that emerged from Safed, including numerous texts which he introduced and explained. All sixteen studies are reproduced here, re-typeset, along with a Hebrew translation of the chapter on Isaac Luria and his School, from his Major Trends in Jewish Mysticism - all updated with Scholem's post-publication hand notes from his personal library and annotated with full bibliographic references, manuscript identifications and followed by a complete bibliography in all languages of all studies about Kabbalah from the periods treated in this volume. The volume is introduced with a typology of the various methods and scholarship that emerged from Scholem's foundational work. This volume is an essential research tool for the serious study of Jewish mysticism.

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Analogy in Midrash and Kabbalah: Interpretive Projections of the Sanctuary and Ritual, by Maurizio Mottolese (Sources and Studies in the Literature of Jewish Mysticism 21; 2007, 398 pages, ISBN 1-933379-07-3, in English). Found in most religious cultures, analogical discourse plays a decisive role in Judaism. This book offers a close inquiry into the peculiar features, the various forms and the broader developments of analogy within Jewish literature, focusing especially on late-antique and medieval contexts. Not

surprisingly, Jewish authors always produced analogical maps of reality by means of an analogical interpretation of the Bible, seen as disclosing manifold, and often secret, correspondences. This study of analogy is thus based on a renewed exploration of midrashic and mystical hermeneutics. The thematic focus investigates interpretive projections of the ancient sanctuary and its worship, highlighting the tendency of Jewish exegetes to analogize (and thus double in heaven) sacred places and cultic practices. Exploring analogical exegesis is then also an opportunity, as well as a means, for offering a refreshing perspective on the mythical-ritual imagery of the Rabbis and the medieval kabbalists.

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Mystical Interactions: Sociology, Jewish Mysticism and Education, by Philip Wexler. (Sources and Studies in the Literature of Jewish Mysticism 20, 2007, 197 pages ISBN 1-933379-06-5, in English). Mystical Interactions represents a dialogue and interaction between Sociology and Jewish Mysticism. It juxtaposes 'classical' sociology, depth social psychology and contemporary theories of social movements to conceptual social aspects from the Jewish mystical tradition. By interweaving sociology and Jewish mysticism, Wexler offers a new theory of a religious sociology of everyday social life, of the elementary forms of mystical sociality. Sociology does not 'explain' Jewish mysticism. On the contrary, Jewish mysticism becomes a resource for understanding social interaction differently. What emerges is a Jewish, mystical social interpretation of society, religion and education.

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Gamlieli (Sources and Studies in the Literature of Jewish Mysticism 18; 2006, 408 pages, ISBN 1-933379-03-0, in Hebrew). This study examines the reasons for the negative connotation attributed to the female aspect of the Godhead, identified in various Jewish traditions with 'ani, understood as the ego in psychological terms. This study draws on three disciplines: Lurianic Kabbalah, Maimonidean philosophy, and Freudian psychoanalysis: Psychology of the Self and Object-Relations Theory. This interdisciplinary approach offers a new interpretive model for understanding Lurianic texts and their exegesis of the Hebrew Bible. A reading of Lurianic symbolism through psychoanalytical terminology provides for a deeper understanding of kabbalistic symbolism.

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Roots of Faith and Devekut: Studies in the History of Kabbalistic Ideas, by Mordechai Pachter, (Sources and Studies in the Literature of Jewish Mysticism 10; 2004, 342 pages, ISBN 0-9747505-5-7, in English). This book presents - in English - four studies by Mordechai Pachter on central ideas in kabbalistic thought: (1) The Root of Faith is the Root of Heresy; (2) Circles and Straightness; (3) Smallness and Greatness; (4) Devekut in Sixteenth Century Safed. The first study describes the most supreme point of deity revealing itself out of the depths of Ein-Sof (the Infinite), the point defined as faith. The second chapter goes on to the two modes of revelation and operation of all the Divine sefirot, the modes of circles and straightness; and the third chapter treats the Sefirot, namely the two lower configurations, ze'ir 'anpin (the Short Countenance) and nuqva (the Female), who are the Lurianic equivalents of the sefirot Tiferet and Malkhut, in their two states of development and growth: the state of qatnut (smallness) and the state of gadlut (greatness); the final chapter discusses the lowest point of the Divine world, the point at which man and God meet in communion, i.e. devekut.

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The Commentaries to Ezekiel's Chariot of R. Eleazar of Worms and R. Jacob ben Jacob ha-Kohen, edited and introduced by Asi Farber-Ginat and Daniel Abrams, פירושי המרכבה, לר' אלעזר מוורמס ולר' יעקב בן יעקב הכהן (Sources and Studies in the Literature of Jewish Mysticism 11, 2004, 184 pages; ISBN 0-9640972-8-1, in Hebrew). These two commentaries form the only known kabbalistic reworking of a surviving German pietist text and are of great importance for the understanding of the emergence of Kabbalah in the thirteenth century.

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in other works. (Sources and Studies in the Literature of Jewish Mysticism 1; 1994, 375 pp., ISBN 0-9640972-0-6, in Hebrew) Out of Print.

Bibliography of the Writings of Professor Moshe Idel: A Special Volume Issued on the Occasion of his Fiftieth Birthday. The bibliography provides annotated listings of all of Idel's published works, including articles published in journals and collected studies volumes, book reviews, encyclopedia entries, introductions to books, critical editions and manuscript facsimiles, full-length monographs, and volumes which were published and distributed in limited copies within Israeli universities. (66 pp., 1997, ISBN 0-9640972-5-7, in Hebrew).

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פירוש ספר יצירה המיוחס, Commentary to Sefer Yesira Attributed to R. Saadia Gaon, by Na'ama Ben-Shachar, (Sources and Studies in the Literature of Jewish Mysticism 46), 464 pages, in HEBREW, ISBN 1-933379-51-0. The Commentary to Sefer Yesira Attributed to R. Saadia Gaon is one of the most widespread works of its genre. Nevertheless, it has been printed only partially in traditional editions. This new volume provides a critical edition with variants, commentary and an introductory study that places the work in its historical context. This is the first known work of Jewish mysticism that contains traditions of the 'special cherub'. It also contains traditions about the creation of a golem.

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Human Self-Perfection: A Re-Assessment of Kabbalistic Musar-Literature of Sixteenth-Century Safed, by P Patrick B. Koch, (Sources and Studies in the Literature of Jewish Mysticism 45), 264 pages, in English, 2015, ISBN 978-1-56581-231-4. In the wake of the Ottoman conquest of Palestine, Jews from all over the Mediterranean area and beyond settled in the Galilean town of Safed. This constellation created an atmosphere of spiritual productivity that is arguably unequalled in the history of Jewish mysticism. The uniqueness of Safed's literary output has been subject to numerous studies, particularly in Kabbalah scholarship. In contrast, the wide range of musar-literature written during the second half of the sixteenth century remains proportionally under-represented. Focusing on notions of human self-perfection, this book examines how the Safedian authors derived numerous strategies of individual self-improvement from rabbinic, philosophical, Kabbalistic, and earlier musar-writings, thereby offering to their readers a great variety of transformative practices that are designed to enable the

individual to draw closer to the divine. By emphasizing the mystical-spiritual quality of musar, the present study challenges the dominant scholarly position, which understands the genre first and foremost as 'Jewish ethical literature'. The book offers a thorough analysis of the major topics of Safedian musar, as well as a cross-cultural reading that compares the Jewish musar-approach with Christian and Islamic traditions of spiritual guidance. Furthermore, it presents the first comprehensive survey of the history of academic research on musar, from the beginnings of the *Wissenschaft des Judentums* to contemporary scholarship.

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Megalleh 'Amuqot – The Enoch-Metatron Tradition in the Kabbalah of Nathan Neta Shapira of Kraków (1585-1633) by Agata Paluch, 2014 (Sources and Studies in the Literature of Jewish Mysticism 43), 216 pp., in English, ISBN 1-933379-46-4. Nathan Neta ben Shlomo Shapira (1585-1633), the most famous kabbalist stemming from the Jewish intellectual environment of Poland, has remained one of the least studied figures in modern scholarship. Shapira is generally acknowledged as the most important early-modern Ashkenazi kabbalist, whose influence on later Eastern-European mystical circles is well attested. His major treatise, Megalleh 'Amuqot, one the most complex kabbalistic texts ever written, combines variegated strata of older mystical traditions, to which the author applies diverse, often obscure modes of interpretation. In considering medieval Ashkenazi mysticism as Shapira's formative background, the book focuses on Enoch-Metatron cluster of traditions, which was as central to Shapira's thought as it was to his Ashkenazi predecessors. The Enoch-Metatron constellation of motifs serves as a vehicle for exploring Shapira's dependence on Ashkenazi imagery and interpretive methodologies, which he accessed through multiple channels of both direct and indirect transmission. ORDER HERE: Atlas Books

R. Jonathan Eibeschütz, And I Came this Day unto the Fountain, ואבוא היום אל העין, Critically Edited and Introduced by Paweł Maciejko, With Additional Studies by Noam Lefler, Jonatan Benarroch and Shai Alleson Gerberg, 2014 (Sources and Studies in the Literature of Jewish Mysticism 42), 360 pp., in Hebrew, ISBN 1-933379-45-6. is undoubtedly the most contentious work of Sabbatian Kabbalah, and arguably even the most contentious theological work of early modern Ashkenazi Judaism. The book surfaced in Germany around 1725 and generated one of the most heated controversies of Judaism at that time. Although distributed anonymously, most contemporary observers attributed it to the rabbinic prodigy, Rabbi Jonathan Eibeschütz of Prague; this attribution has been confirmed by modern scholarship. The edition brings a critically

edited and annotated text of Va-Avo established on the basis of manuscripts housed in Oxford and Jerusalem, as well as several essays interpreting its theological doctrines.
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The Myth of the Edomite Kings in Zoharic Literature: Creation and Revelation in the Idrot Texts of the Zohar, by Avishar Har-Shefi: הבריאה וההתגלות: 'מלכין קדמאין': אבישר הר שפי: (Sources and Studies in the Literature of Jewish Mysticism 41), 264 pp., in Hebrew, ISBN 1-933379-40-5. The Idrot sections of the Zohar lie at the heart of the Zoharic corpus. In these texts Rabbi Shimon bar Yohai and the comrades recount the Account of Creation and reveal its deep secrets. This study analyzes the various textual versions of these discussions and focuses on the myth of the Edomite Kings, the myth of the worlds that were destroyed. By analyzing these texts, the depths of these myths reveal the character of the Idrot and offer meaningful interpretations.
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A Fifteenth-Century Manuscript of Jewish Magic: MS New York Public Library, Heb. 190 (Formerly Sassoon 56), Introduction, Annotated Edition and Facsimile, by Gideon Bohak. ספר כשפים יהודי מהמאה הט"ו כתב יד ניו יורק, הספריה הציבורית 190 (לשעבר ששון 56) (Sources and Studies in the Literature of Jewish Mysticism 44), in HEBREW: Volume 1 328 pages, Study and Edition, Black and White Printing; Volume 2, 272 pages. ISBN 1-933379-49-9. SOLD AS A TWO VOLUME SET. The Jewish magical tradition was transmitted from generation to generation both orally and via manuscripts, which are well attested at least from the tenth to the twentieth centuries. Many hundreds, and perhaps even thousands, of manuscripts of Jewish magic have survived, and are available in public and private collections all over the world. And yet, no attempt has ever been made to penetrate this world in a systematic manner, or to edit any single manuscript of Jewish magic in its entirety. Hence the importance of the present edition, of a fifteenth-century manuscript, copied somewhere in the Arabic-speaking world by a Jewish scribe, Moses son of Jacob and Marhaba, and containing both Kabbalistic texts and an endless stream of magical recipes for every imaginable purpose. The edition of the manuscript is annotated with copious footnotes, is preceded by a detailed introduction and followed by detailed indices, and is accompanied by a color facsimile of the entire manuscript.
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Sabbatean Millenarianism in the Seventeenth Century: A Study of Moshe Abudiente's Fin de los Dias, Avraham Elqayam בשורת הגאולה השבתאית למשורר המסע לקץ הימין: משה בן גדעון אבודינטי (Sources and Studies in the Literature of Jewish Mysticism 40), 504 pp., in Hebrew, ISBN 1-933379-35-9. Fin de los Dias (The End of Days) by Moshe Ben Gideon Abudiente (1610-1688) who braved the wrath of the Portuguese community

leadership in the heyday of Sabbatai Sevi, and on a symbolic date, the tenth of Av, 1666, had this essay printed. The End of Days is a collection of Sabbatean homilies which Abudiente preached in Portuguese for the community of Sabbatean Believers, written down in his beloved Hebrew, then translated to Castilian, the language in which they were eventually printed. In this essay Abudiente publically proclaims that Sabbatai Sevi is the one who fulfilled all the messianic predictions of the Prophets of Israel. Abudiente challenges rabbinical Judaism as well as Millenary or Sebastianist Christianity, either of which would prefer to confine him, Abudiente, in the world of a 'New Jew' in the Diaspora of Amsterdam or Hamburg. In this book I call into question the prevalent conception that Kabbalah had a major role in introducing Sabbatean ideas to the Sephardic Diaspora in Northern Europe. My thesis is that it was the crisis perpetrated by the return of New Christians to Judaism which served as the psychological foundation to their striving to revitalise rabbinical Judaism and broaden its horizons. The Hebrew edition is critically annotated to facilitate understanding and accessibility. I have appended the Castilian version of his Fin de los Dias, as well as one chapter from The End of Days which has been edited and translated to French, and then translated by Scholem to Hebrew. Winner of the Shmuel Toledano Prize.

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Vision as a Mirror: Imagery Techniques in Twentieth Century Jewish Mysticism, by Daniel Reiser *הַמִּרְאָה כְּמִרְאָה: טכניקת הַדְמְיוֹן בְּמִסְטִיקָה הַיְּהוּדִית בְּמֵאָה הָעֲשָׂרִים* (Sources and Studies in the Literature of Jewish Mysticism 39), 384 pp., in Hebrew, ISBN 1-933379-44-8). This book is an attempt to describe the development of imagery techniques, a central type of mystical experience, in Jewish mysticism. Imagery techniques of late Hasidism and twentieth century Jewish mysticism have all the characteristics of a full screenplay, a long and complicated plot woven together from many scenes, a kind of a feature film. Research of this development and nature of the imagery experience is carried out through comparison to similar developments in philosophy and psychology, especially imagery techniques in mesmerism and hypnosis. Winner of the Matanel Prize in the category of Jewish Thought.

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From Safed to Kotsk: Studies in Kabbalah and Hasidism, by Morris M. Faienstein, (Sources and Studies in the Literature of Jewish Mysticism 38), 246 pp., in English, ISBN 1-933379-43-X. The essays in this volume cover three areas of research conducted over a period of twenty-five years. The first group of essays is related to the history of Safed and more particularly, the life and activities of Rabbi Hayyim Vital. For the most part, they expand upon topics that emerged from my editions (Hebrew and

English Translation) of Rabbi Hayyim Vital's mystical diary, *Sefer Hezyonot*. The essay on the first published account of a Dibbuk possession is a bridge to the second area, the relation of Kabbalah and early Modern Yiddish Literature. The larger theme of these few essays is a beginning attempt to show that kabbalistic themes and concepts were more widely disseminated and popularized than has been realized. For example, one essay shows that a Yiddish work aimed at a popular audience published in 1596 already has an extended discussion of the kabbalistic ritual of Tikkun Hazot. This is not a theoretical discussion; rather the author strongly encourages his readers, ordinary Jews, to perform this kabbalistic ritual. The last group of essays is largely concerned with a continuation of my earlier work on Kotsk-Izbica Hasidism and the tensions between Rabbi Menahem Mendel of Kotsk and his erstwhile friend and disciple, Rabbi Mordecai Joseph of Izbica. Two essays discuss aspects of the teachings of the first and last leaders of Habad, Rabbi Shneur Zalman of Liadi and Rabbi Menahem Mendel Schneerson.

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R. Moses de León, *Sefer Mishkan ha-Edut*, Critically edited, introduced and annotated by Avishai Bar-Asher, (*Sources and Studies in the Literature of Jewish Mysticism* 37), 2013, 272 pp., in Hebrew, ISBN 1-933379-42-1. R. Moses de León is considered to be the central figure responsible for the composition and early diffusion of the main part of the Zohar. *Mishkan ha-Edut* the last full-length book composed by de León to remain in manuscript form and is published here for the first time in a critical edition, introduced and annotated with copious notes that explain the text and show the many parallels to the zoharic texts. This volume is a major contribution to the study of the Zohar and thirteenth-century Kabbalah and is a must for any scholar or scholarly library.

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Kabbalistic Manuscripts and Textual Theory: Methodologies of Textual Scholarship and Editorial Practice in the Study of Jewish Mysticism, by Daniel Abrams, foreword by David Greetham (*Sources and Studies in the Literature of Jewish* 36), 2013, 862 pp., in English, ISBN 1-933379-41-3. *Kabbalistic Manuscripts and Textual Theory* uncovers the unstated assumptions and expectations of scribes and scholars who fashioned editions from manuscripts of Jewish mystical literature. This study offers a theory of kabbalistic textuality in which the material book – the printed page no less than handwritten manuscripts – serves as the site for textual dialogue between Jewish mystics of different periods and locations. The refashioning of the text through the process of reading and commenting that takes place on the page – in the margins and between the lines – blurs the boundaries between the traditionally defined roles of author, reader, commentator and editor. This study shows that kabbalists and academic editors reinvented the text in their own image, as part of a fluid textual process that was nothing short of

transformative. Kabbalistic Manuscripts and Textual Theory was first published in 2010 and is reissued in this revised edition with a new chapter: 'Textual Fixity and Textual Fluidity: Kabbalistic Textuality and the Hypertextualism of Kabbalah Scholarship'.

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Illuminated Piety: Pietistic Texts and Images in The North French Hebrew Miscellany, by Sara Offenberg, (Sources and Studies in the Literature of Jewish Mysticism 35); 2013, 232 pp. (with color illustrations), in English, ISBN 1-933379-39-1. This volume offers an interdisciplinary study of mystical ideas applied in the texts and images of the North French Hebrew Illuminated Miscellany copied around 1280. This book offers an inquiry into a series of full-page illuminated scenes and their relation to piyyut commentary and the ideas of Hasidei Ashkenaz. At the heart of the book is a study of a text concerning gematriot, which is a shorter version of Sefer Gematriot of Rabbi Judah the Pious, and this version is published here for the first time. In addition to an analysis of mystical traditions, this study discusses issues of Jewish-Christian polemics that are reflected in the texts and illuminations. It offers a new understanding of the cultural exchange between different Jewish communities, and the transmission of knowledge between Hekhalot literature, Hasidei Ashkenaz, and this north French manuscript. ORDER HERE Atlas Books

The Works of Iyyun: Critical Editions מהדורות מדעיות: כתבי העיון, edited by Oded Porat (Sources and Studies in the Literature of Jewish Mysticism 34; 2013, 280 pp, in Hebrew, ISBN 1-933379-37-5). For the first time in the history of the study of Jewish Mysticism a complete collection of the treatises of the Iyyun Literature has been critically edited in a single volume. With a historical, literary and theoretical introduction, Oded Porat has edited with critical apparatus all the known works of the early anonymous kabbalists of thirteenth-century Languedoc-Provence. The mystical speculation of the Iyyun literature seeks to make the divine attendant within the present through ever-evolving linguistic creativity, constantly limited by its origin. This mystical textbook is a basic part of any library of sources and studies of medieval Jewish mysticism.

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Scattered Traditions of Jewish Mysticism: Studies in Ancient Jewish Mysticism in Light of Traditions from the Apocrypha, the Pseudepigrapha Hellenistic Literature, Christian and Islamic Sources **המסורות הגנוזות של המיסטיקה היהודית: מחקרי המיסטיקה היהודית** , by Michael Schneider (Sources and Studies in the Literature of Jewish Mysticism 31; 2012, 336 pages, ISBN 1-933379-26-X, in Hebrew). This is the second volume in a trilogy of studies on Jewish mythical and mystical traditions from the Second Temple through the early medieval ages. The book includes three extensive studies. The first deals with pseudepigraphic book of Joseph and Aseneth and explores the topics of ritual, initiation, mystical transformation and sacred marriage. The second chapter contains a thorough revision of the scholarly consensus about the pargod as a medium of mystical vision in Hekhalot literature and in the Apocalyptic. The third chapter is devoted to the 'Prince of peace', the divine-angelic-human messianic figure that embodies the principle of 'coincidentia oppositorum'.

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The Appearance of the High Priest – Theophany, Apotheosis and Binitarian Theology: From Priestly Tradition of the Second Temple Period through Ancient Jewish Mysticism, by Michael Schneider, מראה כהן: תיאופניה, אפּוֹתֵיאוּזָה, ותיאולוגיה בינארית – בין ההגות, Sources and Studies in the Literature of Jewish Mysticism 30; 2012, 384 pages, ISBN 1-933379-25-1, in Hebrew). This volume is the first of three volumes in a major scholarly reassessment of mystical traditions in the Second Temple period, which explores the variety of early religious traditions across diverse bodies of literature and in various languages. The symbolic, mythic and mystical features of these traditions, their transmission and migration histories and their reappearance in some medieval texts is further investigated. At the heart of this volume is the concept of the encounter and communion between the high priest and God, which implies an anthropomorphic theophany (the appearance of the God in human form) and the apotheosis (deification) of the high priest. This phenomenon is understood in the framework of a binitarian theology that distinguishes the hidden God from His visible appearance. These concepts appear as sources for many latter mystical traditions.

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Ten Psychoanalytic Aphorisms on the Kabbalah (Lecture Delivered at the Ceremony for the Gershom Scholem Prize for Kabbalah Scholarship at the Israel Academy of Sciences and Humanities on the Anniversary of Gershom Scholem's Birth, December 5, 2010) דניאל אברמס, עשרה מאמרים פסיכואנליטיים על הקבלה, הרצאה שניתנה בטקס הענקת הפרס בחקר הקבלה על שם גרשם שלום באקדמיה הלאומית הישראלית למדעים ביום הולדתו של גרשם שלום כ"ט בכסלו תשע"א, by Daniel Abrams (Sources and Studies in the Literature of Jewish Mysticism 29; 2011, 88 pages, ISBN 1-933379-24-3, bilingual edition: Full English and Hebrew texts of the introduction, aphorisms, notes and colophon). In a beautiful, bibliophile edition, issued in a limited run of 300 copies, English and Hebrew readers will enjoy the presentation of ten aphorisms that offer the inner structure of the Kabbalah's psychoanalytic traditions, presented from within their own discourse and formulated in their terms and concepts. In the introduction, Scholem's basic rejection of Freudian psychoanalysis for Kabbalah research is considered, as is Freud's grounding of his new discipline in relation to Greek mythology instead of any turn to Jewish traditions. The ten aphorisms are annotated with marginalia for source references of passages cited, whereas further manuscript and textual references are provided in the footnotes. In presenting the body of traditions of Kabbalah's psychoanalytic theory, these aphorisms serve as a critical return to Scholem's 'Ten Unhistorical Aphorisms on the Kabbalah', and thus can be seen as a signpost for a new direction in Kabbalah research.

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אדם אפטרמן, דבקות: התקשרות, *Devequt: Mystical Intimacy in Medieval Jewish Thought*, by Adam Afterman (Sources and Studies in the Literature of Jewish Mysticism 28; 2011, 384 pages, ISBN 1-933379-23-5, in Hebrew). This monograph offers a detailed study of the exegetical and experiential understandings of devequt in ancient and medieval Jewish thought, from the Hebrew Bible through the works of Nahmanides. This study explains the connections between the various corpora, linking the moves made between the Hebrew Bible and Rabbinic Literature, and then from the early medieval philosophic and pietistic sources - including Ibn Gabirol, Ibn Paquda, Judah Halevi, and Maimonides – to the early kabbalists. The study is thus both a major contribution to the history of ideas and Jewish mysticism, and a refreshing new vision of the larger framework of Jewish tradition and the interface between philosophic and mystical traditions.

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The Dates of Composition of The Zohar and The Book Bahir: The History of Biblical Vocalization and Accentuation as a Tool for Dating Kabbalistic Works, by Jordan S. Penkower, על זמן חיבורם של ספר הזוהר וספר הבהיר: תולדות סימני הניקוד והטעמים, Sources and Studies in the Literature of Jewish Mysticism 27; 2010, ISBN 1-933379-19-7, 192 pages, in Hebrew. This volume offers a sustained argument concerning the rise of critical observations and historical awareness surrounding the appearance, composition and acceptance of works written in a midrashic style. Such works as The Book Bahir and The Zohar afforded a great amount of attention to minutiae of the biblical tradition, especially aspects of vocalization and accents that were later known to have arisen at a later stage in Jewish history. This volume adds to the history of the understanding of these books with new insights into their contexts and the historically placed arguments for appreciation of these works. This study affords further insights into the attitudes concerning these kabbalistic books by such important figures as Elijah Levita and Samuel David Luzzatto, who contributed to Jewish culture in Italy. -- "Written by a fine scholar of biblical studies and the history of interesting aspects of Hebrew, this volume will be helpful also for a better understanding of the scholarship of both the Hebrew language, and the culture of the Jews in the Italian Renaissance". – Moshe Idel

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Kabbalistic Manuscripts and Textual Theory: Methodologies of Textual Scholarship and Editorial Practice in the Study of Jewish Mysticism, by Daniel Abrams, foreword by David Greetham, Sources and Studies in the Literature of Jewish 26; 2010, 761 pp., hardcover, ISBN 1-933379-18-9, in English, \$49. Kabbalistic Manuscripts and Textual

Theory uncovers the unstated assumptions and expectations of scribes and scholars who fashioned editions from manuscripts of Jewish mystical literature. This study offers a theory of kabbalistic textuality in which the material book – the printed page no less than handwritten manuscripts – serves as the site for textual dialogue between Jewish mystics of different periods and locations. The refashioning of the text through the process of reading and commenting that takes place on the page – in the margins and between the lines – blurs the boundaries between the traditionally defined roles of author, reader, commentator and editor. This study shows that kabbalists and academic editors reinvented the text in their own image, as part of a fluid textual process that was nothing short of transformative.

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ספר השם המיוחס לר' משה די ליאון, Sefer ha-Shem Attributed to R. Moses de León, Edited, annotated and introduced by Michal Oron, (Sources and Studies in the Literature of Jewish Mysticism 25; 2010, 240 pages, ISBN 1-933379-12-X, in Hebrew). Sefer ha-Shem is a carefully constructed and highly detailed commentary to the ten sefirot. It rivals, if not surpasses, Gikatilla's Sha'arei Orah in its clarity and function as an introduction and guide to Theosophic Kabbalah. This beautiful edition serves as a primer to Spanish Kabbalah and serves as a major guide for the beginning and advanced student of kabbalistic texts in the original Hebrew, with an introductory study, copious notes and a full index of central terms and names of the sefirot.

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שם הכותב וכתובה אוטומטית, Automatic Writing in Zoharic Literature and Modernism, by Amos Goldreich (Sources and Studies in the Literature of Jewish Mysticism 24; 2010, 408 pages, ISBN 1-933379-17-0, in Hebrew). This richly detailed monograph explores the phenomenon of mystical and magical techniques which induce a different state of consciousness that leads to literary production. The impetus of the study is the suggestion, offered in the celebrated testimony of R. Isaac of Acre, that R. Moses de León was able to write the Zohar using shem ha-kotev, a magical application of the divine name. It has been demonstrated that the later stratum of the Zohar, that is Tiqqunei ha-Zohar, was actually written using this technique. All scholarly treatments of the topic, including new evidence from manuscript sources and a history of related phenomena amongst kabbalists, and on through the development of similar techniques in modernism, such as automatic writing experiments in early twentieth-century English occultism and French surrealism, are all discussed at length in this monumental study.

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בנסתר ובנגלה: עיונים, Concealed and Revealed: 'Ein Sof' in Theosophic Kabbalah, by Sandra Valabregue-Perry (Sources and Studies in the Literature of Jewish Mysticism 26; 2010, 240 pages, ISBN 1-933379-18-7, in Hebrew). Concealed and Revealed: 'Ein Sof' in Theosophic Kabbalah, by Sandra Valabregue-Perry (Sources and Studies in the Literature of Jewish Mysticism 26; 2010, 240 pages, ISBN 1-933379-18-7, in Hebrew). Concealed and Revealed: 'Ein Sof' in Theosophic Kabbalah, by Sandra Valabregue-Perry (Sources and Studies in the Literature of Jewish Mysticism 26; 2010, 240 pages, ISBN 1-933379-18-7, in Hebrew). Concealed and Revealed: 'Ein Sof' in Theosophic Kabbalah, by Sandra Valabregue-Perry (Sources and Studies in the Literature of Jewish Mysticism 26; 2010, 240 pages, ISBN 1-933379-18-7, in Hebrew).

Studies in the Literature of Jewish Mysticism 23; 2010, 312 pages, ISBN 1-933379-16-2, in Hebrew). This volume offers a detailed analysis of the traditions and conceptualization of the Ein Sof in Theosophic Kabbalah, from the first kabbalists in Provence and Gerona (including R. Isaac the Blind and R. Azriel of Gerona) and on through R. Isaac of Acre and the Zoharic literature. The study further explores central problems discussed by the kabbalists, including the relationship between Ein Sof and Keter, concepts of infinity, negative theology, questions of ontology and the role of divine emanation.

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Lurianic Kabbalah: Collected Studies by Gershom Scholem, קבלת האר"י: אוסף מאמרים, מאת גרשם שלום, edited by Daniel Abrams (Sources and Studies in the Literature of Jewish Mysticism 22; 2008, 440 pages, ISBN 1-933379-09-X, in Hebrew). This volume (all in Hebrew) celebrates the groundbreaking work of Gershom Scholem on Kabbalistic literary and mystical activity from the end of the fifteenth century, just prior to the Expulsion from Spain and until the rise of Sabbateanism. At the heart of this collection are all of Gershom Scholem's detailed studies on R. Isaac Luria, his teachers, students and the works that emerged from Safed, including numerous texts which he introduced and explained. All sixteen studies are reproduced here, re-typeset, along with a Hebrew translation of the chapter on Isaac Luria and his School, from his Major Trends in Jewish Mysticism - all updated with Scholem's post-publication hand notes from his personal library and annotated with full bibliographic references, manuscript identifications and followed by a complete bibliography in all languages of all studies about Kabbalah from the periods treated in this volume. The volume is introduced with a typology of the various methods and scholarship that emerged from Scholem's foundational work. This volume is an essential research tool for the serious study of Jewish mysticism.

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Analogy in Midrash and Kabbalah: Interpretive Projections of the Sanctuary and Ritual, by Maurizio Mottolese (Sources and Studies in the Literature of Jewish Mysticism 21; 2007, 398 pages, ISBN 1-933379-07-3, in English). Found in most religious cultures, analogical discourse plays a decisive role in Judaism. This book offers a close inquiry into the peculiar features, the various forms and the broader developments of analogy within Jewish literature, focusing especially on late-antique and medieval contexts. Not surprisingly, Jewish authors always produced analogical maps of reality by means of an analogical interpretation of the Bible, seen as disclosing manifold, and often secret, correspondences. This study of analogy is thus based on a renewed exploration of midrashic and mystical hermeneutics. The thematic focus investigates interpretive projections of the ancient sanctuary and its worship, highlighting the tendency of Jewish exegetes to analogize (and thus double in heaven) sacred places and cultic practices. Exploring analogical exegesis is then also an opportunity, as well as a means, for offering a refreshing perspective on the mythical-ritual imagery of the Rabbis and the

medieval kabbalists.

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Mystical Interactions: Sociology, Jewish Mysticism and Education, by Philip Wexler. (Sources and Studies in the Literature of Jewish Mysticism 20, 2007, 197 pages ISBN 1-933379-06-5, in English). Mystical Interactions represents a dialogue and interaction between Sociology and Jewish Mysticism. It juxtaposes 'classical' sociology, depth social psychology and contemporary theories of social movements to conceptual social aspects from the Jewish mystical tradition. By interweaving sociology and Jewish mysticism, Wexler offers a new theory of a religious sociology of everyday social life, of the elementary forms of mystical sociality. Sociology does not 'explain' Jewish mysticism. On the contrary, Jewish mysticism becomes a resource for understanding social interaction differently. What emerges is a Jewish, mystical social interpretation of society, religion and education.

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The Secret of Unity: Unifications in the Kabbalistic and Hasidic Thought of R. Hayyim ben Solomon Tyrer of Czernowitz, בסוד היחוד: היחודים בהגותו הקבלית-חסידית של ר' חיים, by Ron Wacks, (Sources and Studies in the Literature of Jewish Mysticism 19; 2006, 320 pages, ISBN 1-93379-04-09, in Hebrew). This book is a study of the thought of R. Hayyim ben Solomon Tyrer of Czernowitz (1760?-1817?), one of the most prominent rabbis of eastern Galicia and the adjoining regions in the late eighteenth and early nineteenth centuries. He gained renown primarily during the eighteen-year period in which he served as rabbi in Czernowitz, in Bukovina. His works include: Sidduro shel Shabbat, Sha'ar ha-Tefillah, Be'er Mayyim Hayyim; Eres Hayyim, and Teshuvah be-'Inyan 'Amirat Le-Shem Yihud. The study is divided as follows: (1) The Life and Works of R. Hayyim; (2) Unifications in Kabbalah and Hasidism; (3) Models of Unifications in the Thought of R. Hayyim; (4) The Modes of Incorporation of the Models in Various Realms.

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Psychoanalysis and Kabbalah: The Masculine and Feminine in Lurianic Kabbalah, פסיכואנליזה וקבלה: לתהליכי זיווג הזכרי והנקבי בקבלת האר"י, by Devorah Bat-David Gamlieli (Sources and Studies in the Literature of Jewish Mysticism 18; 2006, 408 pages, ISBN 1-933379-03-0, in Hebrew). This study examines the reasons for the negative connotation attributed to the female aspect of the Godhead, identified in various Jewish traditions with 'ani, understood as the ego in psychological terms. This study draws on three disciplines: Lurianic Kabbalah, Maimonidean philosophy, and Freudian psychoanalysis: Psychology of the Self and Object-Relations Theory. This interdisciplinary approach offers a new interpretive model for understanding Lurianic texts and their exegesis of the Hebrew Bible. A reading of Lurianic symbolism through

psychoanalytical terminology provides for a deeper understanding of kabbalistic symbolism.

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The Interpretation of Secrets and the Secret of Interpretation: Midrashic and Hermeneutic Strategies in Sabba de-Mishpatim of the Zohar; פרשנות הסוד וסוד הפרשנות; by Oded Yisraeli (Sources and Studies in the Literature of Jewish Mysticism 17; 2005, 304 pages, ISBN 1-933379-00-6, in Hebrew) Sabba de-Mishpatim is a distinct literary unit of Zoharic literature which interprets Exodus, chapters 21-24. The composition tells of a wonderful encounter between Rabbi Hiyyah and Rabbi Yossi, and an eccentric old man (the Sabba), whom they originally mistook for an ignoramus. The exegesis delivered by the Sabba to the friends examines esoteric matters concerning the laws of the spirit and reincarnation, reward and punishment, and principles of exegesis. This section of the Zohar is most famous for the parable of the maiden in the tower. This volume is the first full-length study of Sabba de-Mishpatim, exploring its hermeneutics and the revival of the midrashic form in Zoharic literature.

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Enchanted Chains: Techniques and Rituals in Jewish Mysticism, by Moshe Idel, with a foreword by Harold Bloom (Sources and Studies in the Literature of Jewish Mysticism 16; 2005, 258 pages, ISBN 0-9747505-4-9, in English) Enchanted Chains brings together some conceptual approaches that were developed in Idel's earlier studies such as Kabbalah: New Perspectives, particularly the contributions of analyzing techniques and rituals for a better understanding of Jewish mysticism, as well as of certain aspects of mystical literature in some of the major religions. Here, the author has taken a further step, attempting to highlight the existence of affinities between techniques, theologies and the nature of experience related to them. He describes the specific understanding of Jewish mystics of the well-known theme of the Great Chain of Being, as part of their magico-theurgical worldviews, which differed from the more static Platonic picture dominant in the West, and described by Arthur Lovejoy in his famous monograph.

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Sex of the Soul: The Vicissitudes of Sexual Difference in Kabbalah, by Charles Mopsik, Edited with a foreword by Daniel Abrams, (Sources and Studies in the Literature of Jewish Mysticism 15; 2005, 212 pages, ISBN 0-9747505-9-x, in English). The present volume is the first collection of studies by Charles Mopsik (1956-2003) to be published in English. It contains the contents of two separate volumes published in French, with an additional study which was published elsewhere. These seven studies focus on the function and character of sex and gender in Jewish Mysticism: (1) The Primeval Couple and the Primordial One in the Religions of the World; (2) The Masculine Woman; (3)

Creation and Procreation: Beyond the Bounds of the Body – From the Hebrew Bible to Medieval Jewish Mysticism; (4) Genesis 1: 26-27: The Image of God, Man and Wife, and the Status of Women in the writings of the Early Kabbalists; (5) Genesis 2:24: 'They Become One Flesh': Several Interpretations by Medieval Jewish Mystics; (6) Union and Unity in the Kabbalah: The Proclamation of the Divine Unity and the Male/Female Couple; (7) The Secret of the Marriage of David and Batsheva.

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Roots of Faith and Devequt: Studies in the History of Kabbalistic Ideas, by Mordechai Pachter, (Sources and Studies in the Literature of Jewish Mysticism 10; 2004, 342 pages, ISBN 0-9747505-5-7, in English). This book presents - in English - four studies by Mordechai Pachter on central ideas in kabbalistic thought: (1) The Root of Faith is the Root of Heresy; (2) Circles and Straightness; (3) Smallness and Greatness; (4) Devequt in Sixteenth Century Safed. The first study describes the most supreme point of deity revealing itself out of the depths of Ein-Sof (the Infinite), the point defined as faith. The second chapter goes on to the two modes of revelation and operation of all the Divine sefirot, the modes of circles and straightness; and the third chapter treats the Sefirot, namely the two lower configurations, ze'ir 'anpin (the Short Countenance) and nuqva (the Female), who are the Lurianic equivalents of the sefirot Tiferet and Malkhut, in their two states of development and growth: the state of qatnut (smallness) and the state of gadlut (greatness); the final chapter discusses the lowest point of the Divine world, the point at which man and God meet in communion, i.e. devequt.

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The Commentaries to Ezekiel's Chariot of R. Eleazar of Worms and R. Jacob ben Jacob ha-Kohen, edited and introduced by Asi Farber-Ginat and Daniel Abrams, פירושי המרכבה (Sources and Studies in the Literature of Jewish Mysticism 11, 2004, 184 pages; ISBN 0-9640972-8-1, in Hebrew). These two commentaries form the only known kabbalistic reworking of a surviving German pietist text and are of great importance for the understanding of the emergence of Kabbalah in the thirteenth century.

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Words of the Righteous (Divrei Saddiqim): An Anti-Hasidic Satire by Joseph Perl and Isaac Baer Levinsohn, critically edited and introduced by Jonatan Meir, דברי צדיקים (Sources and Studies in the Literature of Jewish Mysticism 12, 2004, 180 pages, ISBN 0-9747505-7-3 in Hebrew). The most famous anti-Hasidic satire in the nineteenth century is Joseph Perl's Megale Temirin. This text was published anonymously in Vienna in 1819. Isaac Baer Levinsohn was the first to respond to Megale Temirin,

composing an imitation and continuation of this satire, which he called Megale Sod. He sent it to Perl who was enthusiastic about the manuscript, made many changes to it, and finally printed it in Vienna in 1830 under the title Divre Saddiqim (Words of the Righteous). The edition is introduced with a discussion of the various stages of the manuscript from its initial composition and through its final form in print. The second chapter presents a critical, annotated edition of Divre Saddiqim, while the third offers a comparison of the different versions of the manuscript. The final section contains a facsimile of the manuscript and the first edition.

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The Intention of Prayers in Early Ecstatic Kabbalah: A Study and Critical Edition of an Anonymous Commentary to the Prayers, critically edited and introduced by Adam Afterman, כוונת המברך למקום המעשה (Sources and Studies in the Literature of Jewish Mysticism 13; 2004, 320 pages, ISBN 0-9747505-3-0, in Hebrew). This Commentary to the Prayers was written around 1270 in Catalonia, probably in Barcelona. It appears that the anonymous author was part of a small group of ecstatic kabbalists who studied linguistic kabbalah and various commentaries to the Book of Creation which were available in Barcelona. We know at least two members of this circle, Baruch Tugarmi and his student, Abraham Abulafia. In the year 1270, Abulafia visited Barcelona and intensively studied linguistic Kabbalah. The Commentary to the Prayers shows many affinities to Abulafia's Ecstatic Kabbalah. The anonymous author was additionally influenced by another group of early Catalan Kabbalists that lived in Gerona, especially Ezra ben Shlomo, whom he quotes extensively. A partial Latin translation of the Commentary was prepared for Giovanni Pico, Count of Mirandola.

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Joseph b. Abraham Ibn Waqar: Principles of the Qabbalah, edited from Hebrew and Arabic Manuscripts, by P. B. Fenton, ספר שרשי הקבלה (Sources and Studies in the Literature of Jewish Mysticism 14, 2004, 200 pages, ISBN 0-9747505-6-5, in Hebrew). Rabbi Joseph ben Abraham Ibn Waqār flourished in Toledo in the first half of the fourteenth century. His Sefer Shorshei ha-Qabbalah, is presented here in a critical edition with both the Judeo-Arabic original and the medieval Hebrew translation, arranged in parallel columns. This work contains a kabbalistic lexicon of theosophic terms, chapters on various conceptions of the sefirot and their functions, and arguments for the superiority of the Kabbalah over that of the philosophers and astrologers.

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The Mystical Meaning of Lekhah Dodi and Kabbalat Shabbat, by Reuven Kimelman. קבלת שבת ולכה דודי. Solomon Alkabetz composed Lekhah Dodi in Safed in the mid-sixteenth century. This book discloses the poem's kabbalistic meaning and its function within the Sabbath evening service. It explains how the ceremony for the welcoming of

the Sabbath developed in Safed as a wedding and coronation ceremony in which the Sabbath was personified as bride and queen. The song merges erotic, mystical, and historical images into a kabbalistic vision of redemption. It urges one to join the divine Lover in greeting the weekly Sabbath to get to experience the cosmic Sabbath. (Sources and Studies in the Literature of Jewish Mysticism 9; 2003, 286 pp., ISBN 0-9705369-7-6, in Hebrew). Domestic orders only.

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Vision and Speech: Models of Revelatory Experience in Jewish Mysticism, by Haviva Pedaya, המראה והדיבור. This Hebrew monograph is a programmatic attempt to describe central types of mystical experience of revelation in Jewish sources from the Hebrew Bible through the medieval Kabbalah. The book investigates visionary and aural aspects of prophetic and ecstatic experiences. Close textual readings are offered to these mystical testimonies in which the mystic becomes vocal and recounts praises of the Divine. The nature of the linguistic imagery is explored with a sensitivity to its relationship to myths and metaphors which account for introverted and extroverted types of mysticism. An overriding typology is thus provided for ecstatic mysticism in Judaism. (Sources and Studies in the Literature of Jewish Mysticism 8; 2002, 286 pp., ISBN 0-9640972-9-X, in Hebrew)

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Abraham Abulafia - Kabbalist and Prophet: Hermeneutics, Theosophy and Theurgy, by Elliot R. Wolfson. This book reexamines the main features of Abulafia's mystical thought and practice in light of his embracing of paradox as the main vehicle for expressing truth. It has been commonplace in modern scholarship to distinguish sharply between two kinds of kabbalah, the theosophic and the ecstatic. The studies that have been assembled in this volume illustrate a somewhat more fluid and elastic exposition of Abulafia's prophetic kabbalah in relation to the theosophic kabbalah of his generation. (Sources and Studies in the Literature of Jewish Mysticism 7; 2000, 247 pp., ISBN 0-9640972-7-3, in English)

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Sefer Gematriot of R. Judah the Pious: Facsimile Edition of a Unique Manuscript, introduced by Daniel Abrams and Israel Ta-Shema. ספר גימטריאות. Sefer Gematriot is a collection of German pietist traditions, preserved in a unique manuscript copied at the end of the thirteenth century. The work records the various traditions in the name of R. Judah the Pious, author of Sefer Hasidim, and head of the esoteric circle of the pietists. (Sources and Studies in the Literature of Jewish Mysticism 6; 1998, 166 pp., ISBN 0-9640972-6-5, in Hebrew)

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R. Moses De Leon's Commentary to Ezekiel's Chariot, פירוש המרכבה לר' משה די ליאון, and R. Joseph Gikatilla's Commentary to Ezekiel's Chariot, פירוש המרכבה לר' יוסף ג'יקטילה, critically edited and introduced by Asi Farber-Ginat. These works are of great importance for the study of this major genre of Kabbalistic literature, including the Zohar. These works enrich our understanding of thirteenth-century sefirotic symbolism, as well as the Kabbalistic doctrines of mystical vision, angelology, and evil. (Sources and Studies in the Literature of Jewish Mysticism, vols. 4 and 5; 1998, 98 pp., ISBN 0-9640972-2-2; 116 pp., ISBN 0-9640972-1-4, in Hebrew)

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R. Moses de Leon's Sefer Sheqel ha-Qodesh, critically edited and introduced by Charles Mopsik with an introduction by Moshe Idel, ספר שקל הקדוש. This book provides some of the earliest testimony regarding the appearance of the Zohar in the late thirteenth century, and forms a unique test-case for understanding the redactional process behind the canonical work of medieval Jewish mystics. (Sources and Studies in the Literature of Jewish Mysticism 3; 1996, 187 pp. ISBN 0-9640972-4-9)

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R. Asher ben David: His Complete Works and Studies in his Kabbalistic Thought, Including the Commentaries to the Account of Creation by the Kabbalists of Provence and Gerona, by Daniel Abrams. ר' אשר בן דוד: כל כתביו ועיונים בקבלתו. R. Asher ben David, was the grandson of R. Abraham ben David (Rabad) and the nephew of R. Isaac the Blind. His Book of Unity, included in this volume, is one of the first Kabbalistic works written. (Sources and Studies in the Literature of Jewish Mysticism 2; 1996, 378 pp., ISBN 0-9640972-3-0, in Hebrew).

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The Book Bahir: An Edition Based on the Earliest Manuscripts, by Daniel Abrams with an introduction by Moshe Idel. ספר הבהיר. Supplemented by studies in the history of the book's redaction and reception; the printing history and scholarly treatments of the work; listings of manuscript witnesses; annotated listings of commentaries to the Bahir; kabbalistic works which quote and comment on the Bahir; and unknown passages found in other works. (Sources and Studies in the Literature of Jewish Mysticism 1; 1994, 375 pp., ISBN 0-9640972-0-6, in Hebrew) Out of Print.

Bibliography of the Writings of Professor Moshe Idel: A Special Volume Issued on the Occasion of his Fiftieth Birthday. The bibliography provides annotated listings of all of Idel's published works, including articles published in journals and collected studies

volumes, book reviews, encyclopedia entries, introductions to books, critical editions and manuscript facsimiles, full-length monographs, and volumes which were published and distributed in limited copies within Israeli universities. (66 pp., 1997, ISBN 0-9640972-5-7, in Hebrew).

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Kabbalah 30 (2013), 320 pp. ISBN 1-933379-33-2; Kabbalah 31 (2014), pp. 320 pp. ISBN 1-933379-38-3.

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Mysticism Reading List Introduction

There is nothing more uniquely characteristic of the style of Jewish religious life than the great love Jews have for holy books. [Str73]

This list provides a collection of sources on mysticism and spirituality in Judaism. It contains material from multiple movements: ranging from non-traditional approaches to very traditional approaches. As with any part of the reading list, you would be best to consult your local Rabbi to best determine the books appropriate for you. Note that for some of these areas, in particular Kaballah, there has traditionally been great caution. This is deep material here, folks. Make sure you have your water wings :-). Note that no book can substitute for a formal course of instruction guided by one's Rabbi.

For those interested in Jewish Mystical Literature, one place to start your exploration is Cherub Press (<http://cherub-press.com/>), a publisher of studies and editions of Jewish Mystical Literature.

In general, throughout the reading lists, North American (US/Canada) terms are used to

refer to the movements of Judaism. Outside of North American, Reform is Progressive or Liberal Judaism; Conservative is Masorti or Neolog, and Orthodoxy is often just "Judaism". Even with this, there are differences in practice, position, and ritual between US/Canada Reform and other progressive/liberal movements (such as UK Progressive/Liberal), and between US/Canada Conservative and the conservative/Masorti movement elsewhere. Where appropriate, these differences will be highlighted.

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Reading Lists

URL: www.scjfaq.org/rl/mys-academic.html

[Reading Lists]

www.scjfaq.org/rl

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Academic Treatments of Kaballah

[Aar97]

Aaron, David. Endless Light; The Ancient Path of the Kabbalah to Love, Spiritual Growth, and Personal Power. Simon & Schuster Books; 1997. Hardcover. ISBN 0-684818-73-6.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0684818736/socculturejewish/>]

[Ari92]

Ariel, David S. The Mystic Quest: An Introduction to Jewish Mysticism. Schocken Books; 1992. Paperback. ISBN 0-805210-03-2.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0805210032/socculturejewish/>]

[Coo97]

Cooper, David A. God Is a Verb: Kabbalah and the Practice of Mystical Judaism. Riverhead Books; 1997. Hardcover. ISBN 1-573220-55-8.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1573220558/socculturejewish/>]

[Dan86]

Dan, Joseph. Jewish Mysticism and Jewish Ethics. University of Washington Press, Seattle WA. 1986. Jason Aronson; 1996. Paperback. ISBN 1-568215-63-0.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1568215630/socculturejewish/>]

[Fel99]

Feldman, Ron H. Fundamentals of Jewish Mysticism and Kabbalah. Crossing Pr; July 1999. Paperback. ISBN 1-580910-49-1.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1580910491/socculturejewish/>]

[Fin95]

Fine, Lawrence (ed). Essential Papers on Kabbalah (Essential Papers on Jewish Studies). New York Univ Pr; 1995. Paperback. ISBN 0-814726-29-1.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0814726291/socculturejewish/>]

[Fis96]

Fisdel, Steven A. The Practice of Kabbalah: Meditation in Judaism. Jason Aronson; 1996. Hardcover. ISBN 1-568215-08-8.

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<http://www.amazon.com/exec/obidos/ASIN/1568215088/socculturejewish/>]

[Ide88]

Idel, Moshe. Kabbalah: New Perspectives. Yale Univ Pr; 1988, 1990. Paperback. Reprint edition. ISBN 0-300046-99-5.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0300046995/socculturejewish/>]

[Low90]

Loewenthal, Naftali. Communicating the Infinite: The Emergence of Habad School.

University of Chicago Press; 1990. Hardcover. ISBN 0-226490-45-9.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0226490459/socculturejewish/>]

[Mat93]

Matt, Daniel Chanan (intro); Green, Arthur (preface). Zohar: The Book of Enlightenment (Classics of Western Spirituality). Paulist Press; 1983, 1988. Paperback. ISBN 0-809123-87-8.

[Buy at Amazon:

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[Mat97]

Matt, Daniel Chanan. The Essential Kabbalah: The Heart of Jewish Mysticism. Book Sales; 1997. Hardcover. ISBN 0-785808-70-1.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0785808701/socculturejewish/>]

[Sch60]

Scholem, Gershom. Jewish Gnosticism, Merkvah Mysticism and Talmudic Tradition. Ktav, New York. 1960. 2nd Ed. Block, New York. 1965.

[Sch41]

Scholem, Gershom. Major trends in Jewish Mysticism. Schocken Books; 1941, 1995. Paperback reissue edition. ISBN 0-805210-42-3.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0805210423/socculturejewish/>]

[Sch49]

Scholem, Gershom (ed). Zohar: The Book of Splendor: Basic Readings from the Kabbalah. Schocken Books; 1949, 1995. Paperback reissue edition. ISBN 0-805210-34-2.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0805210342/socculturejewish/>]

[Sch65]

Scholem, Gershom Gerhard; Manheim, Ralph (trans). On the Kabbalah and Its Symbolism. Schocken Books; 1965, 1996. Paperback. ISBN 0-805210-51-2.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0805210512/socculturejewish/>]

[Sch73]

Scholem, Gershom Gerhard; Werblowski, R. Zwi (trans). Sabbatai Sevi. Princeton Univ Pr; 1973, 1976. Paperback. ISBN 0-691018-09-X.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/069101809X/socculturejewish/>]

[Sch89]

Scholem, Gershom. Kabbalah. New American Library Trade; 1989. Paperback reissue edition. ISBN 0-452010-07-1.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0452010071/socculturejewish/>]

[Sch91]

Scholem, Gershom; Arkush, Allan (trans.); Werblowsky, R. J. Zwi (ed.). Origins of the

Kabbalah. Princeton Univ Pr; 1991. Paperback reprint edition. ISBN 0-691020-47-7.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0691020477/socculturejewish/>]

[Sch97]

Scholem, Gershom; Neugroschel, Joachim (trans.); Chipman, Jonathan (ed). On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah. Schocken Books; 1997. Paperback. ISBN 0-805210-81-4.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0805210814/socculturejewish/>]

[Sha82]

Sharot, Stephen. Messianism, Mysticism & Magic: a Sociological Analysis of Jewish Religious Movements. Univ of North Carolina Press. 1982. Out of Print

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Wineman, Aryeh (ed). Mystic Tales from the Zohar. Jewish Publication Society; 1997. Hardcover. ISBN 0-827605-15-3.

[Buy at Amazon:

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[Got Questions?] Our goal is to keep this list useful for its readers. To that end, suggestions of books to add to the list are always welcome. In your suggestion, please be as complete as possible; we need author, title, publisher, publishing date, and ISBN number. We also welcome a one paragraph short summary of why the book is of interest. Please send your suggestions to the FAQ maintainer at maintainer@scjfaq.org.

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www.scjfaq.org/rl

[Ash03]

Ashlag, Rabbi Yehudah Lev In the Shadow of the Ladder: Introductions to Kabbalah. Nehora Press; (April 1, 2003). ISBN: 9657222087[Gives a great English translation of serious works by Rav Ashlag the Baal HaSulam (1886-1955) plus all the help in keywords and definitions to enable both the serious student and the novice access to an important teacher of the 20th century.]

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0809121034/socculturejewish/>]

[Ban78]

Band, Arnold J. Nahman of Bratslav: The Tales. Paulist Press; 1988. Paperback. ISBN 0-809121-03-4. [Although Paulist Press is a Christian publishing house, Dr. Band is a long-time professor of Jewish Studies at UCLA]

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0809121034/socculturejewish/>]

[Bok78]

Bokser, Ben Zion (trans). Abraham Isaac Kook: The Lights of Penitance, Lights of Holiness: The Moral Principles, Essays, Letters and Poems. Paulist Press; 1978. Paperback. ISBN 0-809121-59-X.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/080912159X/socculturejewish/>]

[Kap78]

Kaplan, Aryeh. Meditation and the Bible. Samuel Weiser; 1978, 1988. Paperback. ISBN 0-877286-17-5.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0877286175/socculturejewish/>]

[Kap79]

Kaplan, Aryeh (trans.) The Bahir: An Ancient Kabbalistic Text Attributed to Rabbi Nehuniah ben HaKana, First Century, C.E. Samuel Weiser; 1979, 1990. Paperback. ISBN 0-877286-18-3.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0877286183/socculturejewish/>]

[Kap85]

Kaplan, Aryeh. Meditation and Kabbalah. Samuel Weiser; 1985, 1989. Paperback reissue edition. ISBN 0-877286-16-7.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0877286167/socculturejewish/>]

[Kap90]

Kaplan, Aryeh. Innerspace, Introduction to Kabbalah, Meditation, and Prophecy. Maznaim Publishing Corp., 4304 12th Avenue, Brooklyn, New York 11219, 718-438-

7680, New York/Jerusalem, 1990.

[Kap90b]

Kaplan, Aryeh (ed). Sefer Yetzirah: The Book of Creation. Samuel Weiser; 1990, 1997. Paperback revised edition. ISBN 0-877288-55-0.

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<http://www.amazon.com/exec/obidos/ASIN/0877288550/socculturejewish/>]

[Kap95]

Kaplan, Aryeh. Jewish Meditation: A Practical Guide. Schocken Books; 1995.

Paperback reprint edition. ISBN 0-805210-37-7.

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<http://www.amazon.com/exec/obidos/ASIN/0805210377/socculturejewish/>]

[Pos98]

Posner, Zalman; Sacks, Jonathan; Block, Yitzchok; Even-Yisroel, Adin. To Touch the Divine: A Jewish Mysticism Primer. Kehot Publication Society; 1998. Hardcover. ISBN 0-826604-94-3.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0826604943/socculturejewish/>]

[Rob93]

Robinson, Ira. Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His Or Ne'erav. Yeshiva University Press (New York) and Ktav Publishing (Hoboken, New Jersey). 1993. Out of Print. [This is a classic text authored by the Rama"l, who headed the the Safed community just before the Ariza"l (Rabbi Yitzkhak Luria). It is an indispensable introduction for the serious student. Try to learn it in Hebrew if you are able.]

[Spe33]

Sperling Harry, and Simon, Maruice, trans. The Zohar. Soncino, London. 1933. Out of Print. [Difficult to read without Hebrew text]

[Wei69]

Weiner, Herbert. 9 1/2 Mystics, The Kabbala Today. Holt Rinehard and Winston, New York. 1969. Touchstone Pr; 1992. Paperback. ISBN 0-684843-25-0.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0684843250/socculturejewish/>]

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URL: www.scjfaq.org/rl/mys-spirit.html
[Reading Lists]
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Spirituality

{Dav97}

Davis, Avram (ed). Meditation from the Heart of Judaism: Today's Teachers Share Their Practices, Techniques, and Faith. Jewish Lights Pub; 1997. Hardcover. ISBN 1-879045-77-X.

[Buy at Amazon:

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[Dav99]

Davis, Avram. The Way of Flame: A Guide to the Forgotten Mystical Tradition of Jewish Meditation. Jewish Lights Pub; 1999. Paperback. ISBN 1-580230-60-1.

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[Fra97]

Frankiel, Tamar; Greenfeld, Judy. Minding the Temple of the Soul: Balancing Body, Mind, and Spirit Through Traditional Jewish Prayer, Movement, and Meditation. Jewish Lights Pub; 1997. Paperback. ISBN 1-879045-64-8.

[Buy at Amazon:

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Frankiel, Tamar; Greenfeld, Judy. Entering the Temple of Dreams: Jewish Prayers, Movements, and Meditations for the End of the Day. Jewish Lights Pub; 2000. Paperback. ISBN 1-580230-79-2.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1580230792/socculturejewish/>

[Gef99]

Geffen, Nan Fink. Discovering Jewish Meditation: Instruction & Guidance for Learning an Ancient Spiritual Practice. Jewish Lights Pub; 1999. Paperback. 208 pages. ISBN 1-

580230-67-9.

[Buy at Amazon:

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[Gor97]

Gordis, Daniel. God Was Not in the Fire: The Search for a Spiritual Judaism.

Touchstone Books; 1997. Paperback. ISBN 0-684825-26-0.

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<http://www.amazon.com/exec/obidos/ASIN/0684825260/socculturejewish/>

[Hes83]

Heschel, Abraham Joshua; Dresner, Samuel H. (ed). I Asked for Wonder: A Spiritual Anthology. Crossroad Pub Co; 1983. Paperback. ISBN 0-824505-42-5.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0824505425/socculturejewish/>

[Hof85]

The Heavenly Ladder, The Jewish Guide To Inner Growth. Harper and Row Publishers, San Francisco, 1985. Out of Print. [A practical guide to Jewish self-transformation, for beginners. Includes a brief historical section that discusses the transformational process in Jewish history, a section on theoretical and philosophical constructs, and one that includes a series of exercises and guided meditations, in the Jewish, mystical tradition.]

[Kam97]

Kamenetz, Rodger. Stalking Elijah: Adventures With Today's Jewish Mystical Masters.

Harper San Francisco; 1997. Hardcover. ISBN 0-060642-31-9.

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[Kus77]

Kushner, Lawrence. Honey From The Rock: An Easy Introduction to Jewish Mysticism.

Harper & Row, 1977. Jewish Lights Pub; 1991. Paperback. Reprint edition. ISBN 1-879045-02-8.

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Kushner, Lawrence. The River Of Light: Spirituality, Judaism, And The Evolution Of Consciousness. Harper & Row; 1981. Jewish Lights Pub; 1991. Paperback. 2nd edition. ISBN 1-879045-03-6.

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[Kus87]

Kushner, Lawrence. The Book Of Miracles: A Young Person's Guide To Jewish Spiritual Awareness: For Parents To Read To Their Children, For Children To Read To Their Parents. UAHC Press, 1987. Jewish Lights Pub; 1997. Reading level: Ages 4-8. Hardcover. 10th edition. ISBN 1-879045-78-8.

[Buy at Amazon:

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[Kus91]

Kushner, Lawrence. God Was in This Place and I, I Did Not Know: Finding Self,

Spirituality and Ultimate Meaning. Jewish Lights Pub; 1991, 1993. Paperback. Reprint edition. ISBN 1-879045-33-8.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1879045338/socculturejewish/>]

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Kushner, Lawrence. The Book of Words (Sefer Shel Devarim): Talking Spiritual Life, Living Spiritual Talk. Random House; 1993, 1998. Paperback. ISBN 1-580230-20-2.

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Labowitz, Shoni. Miraculous Living: A Guided Journey in Kabbalah Through the Ten Gates of the Tree of Life. Simon & Schuster; 1996. Hardcover. ISBN 0-684814-44-7.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0684814447/socculturejewish/>]

[Sla04]

Slater, Jonathan P. Mindful Jewish Living : Compassionate Practice. # Aviv Press (November 25, 2004). ISBN: 0916219232.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0826604382/socculturejewish/>]

[Uma92]

Umansky, Ellen M. (ed); Ashton, Diane (ed). Four Centuries of Jewish Women's Spirituality: A Sourcebook. Beacon Pr; 1992. Paperback. ISBN 0-807036-13-7.

[Buy at Amazon:

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[Ver96]

Verman, Mark. The History and Varieties of Jewish Meditation. Jason Aronson; 1996. Hardcover. ISBN 1-568215-22-3.

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[Wei06]

Weiman, Max; Schwartz, David (Editor). A Simple Guide to Happiness: From a mystical perspective. Kabbalah Made Easy, Inc.; 1st edition (November 15, 2006). Paperback. ISBN 0974135410.

[Buy at Amazon:

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Winkler, Gershon. The Soul of the Matter; A Jewish Kabbalistic Perspective on the Human Soul Before, During and After "Life". Judaica Press; 1992. Paperback. ISBN 0-910818-49-5.

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Wolf, Laibl. Practical Kabbalah: A Guide to Jewish Wisdom for Everyday Life. Three Rivers Pr; 1999. Paperback. ISBN 0-609803-78-6.

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There is some objection to the following books, as they use a non-Jewish approach to address Jewish spirituality:

[Bla91]

Blank, William. Torah, Tarot, and Tantra: A Guide to Jewish Spiritual Growth. Coventure Ltd; 1991. Paperback. ISBN 0-904575-51-9.

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[Kam95]

Kamenetz, Rodger. The Jew in the Lotus: A Poet's Rediscovery of Jewish Identity in Buddhist India. Harper San Francisco; 1995. Paperback. Reprint edition. ISBN 0-060645-74-1.

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Boteach, Shmueley. The Wolf Shall Lie With the Lamb: The Messiah in Hasidic Thought. Jason Aronson; 1993, 1994. Hardcover. ISBN 0-876683-39-1. [An examination of the issues and concepts of Moshiach, as presented in the Talmud, Maimonides and other classic sources, including the public discourses of the Lubavitcher Rebbe.]

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0876683391/socculturejewish/>]

[Fri98]

Friedman, Eli. From Exile to Redemption: Chassidic Teachings of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson and the Preceding Rebbeim of Chabad on the Future Redemption and the Coming of Mashiach. Kehot Publication Society; 1998. Hardcover. ISBN 0-826604-85-4.

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[Gre72]

Greenstone, Julius H. The Messiah Idea in Jewish History. Greenwood Publishing Group; 1972. Hardcover. ISBN 0-837126-06-1.

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Grossblatt, Ruby M.; Friedman, Aaron (illus.). When Mashiach Comes. Mesorah Publications Ltd.; 1994. Hardcover. ISBN 0-899061-29-X.

[Buy at Amazon:

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Leyishuah, T. The Chofetz Chaim on Awaiting Moshiach. Philipp Feldheim; 2000. Hardcover. ISBN 0-944070-97-3.

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Liebes, Yehuda; Stein, Batya (trans). Studies in Jewish Myth and Jewish Messianism (Sunny Series in Judaica: Hermeneutics, Mysticism, and Religion). State Univ of New York Pr; 1992. Hardcover. ISBN 0-791411-93-1.

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[Kun93]

Kun, T. Project Mind: The Conscious Conquest of Man and Matter Through Accelerated Thought. PM Distributing; 1993. Paperback. ISBN 1-880646-02-1.

[Buy at Amazon:

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[Pat79]

Patai, Raphael. The Messiah Texts. Wayne State Univ Pr; 1979, 1989. Paperback. Reprint edition. ISBN 0-814318-50-9.

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Rosner, Fred (trans); Maimonides, Moses. Moses Maimonides' Treatise on Resurrection. Jason Aronson; 1982, 1997. Paperback. ISBN 0-765759-54-3.

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<http://www.amazon.com/exec/obidos/ASIN/0765759543/socculturejewish/>]

[Sap92]

Saperstein, Marc (ed). Essential Papers on Messianic Movements and Personalities in Jewish History (Essential Papers on Jewish Studies). New York Univ Pr; 1992.

Hardcover. ISBN 0-814779-42-5.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0814779425/socculturejewish/>]

[SchJ91]

Schochet, Jacob Immanuel. Mashiach: The Principle of Mashiach and the Messianic Era in Jewish Law and Tradition, Sichos in English, Brooklyn, NY. 1991. Out of Print

[This is an analysis of sources]

[SchJ99]

Schochet, Jacob Immanuel; Schneerson, Menahem Mendel. Living With Moshiach: Short Readings on Moshiach and the Final Redemption: Following the Weekly Torah Portions and Festivals. Merkos Linyonei Chinuch; 1999. Hardcover. ISBN 0-826604-68-4.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0826604684/socculturejewish/>]

[SchM91b]

Schneerson, Menachem M.; Touger, Eliyahu (trans). I Await His Coming Every Day: Based on the Talks of the Lubavitcher Rebbe. Kehot Publication Society; 1991, 1998. Paperback. ISBN 0-826604-83-8.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0826604838/socculturejewish/>]

[Sil59]

Silver, Abba Hillel; A History of Messianic Speculation in Israel; Beacon Press, Boston; 1927, 1959. Out of Print

[Sto91]

Stone, Abraham. Highlights of Moshiach, Sichos In English, Brooklyn NY. 1991. [A collection of Midrashic and Talmudic sources]

[Got Questions?]Our goal is to keep this list useful for its readers. To that end, suggestions of books to add to the list are always welcome. In your suggestion, please be as complete as possible; we need author, title, publisher, publishing date, and ISBN number. We also welcome a one paragraph short summary of why the book is of interest. Please send your suggestions to the FAQ maintainer at maintainer@scjfaq.org.

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Chassidic Approaches To Spirituality

Note: These are not all descriptions of these approaches from the point of view of Chassidism. Some are from the point of view of scholars looking at Chassidism. The Chassidic point of view is best found in the Chassidism portion of the reading list.

[Bub58]

Buber, Martin. Hasidism and Modern Man. Horizon, New York. 1958. Humanity Books; 1988. Paperback. ISBN 1-573924-60-1.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1573924601/socculturejewish/>]

[Bub60]

Buber, Martin. Origin and Meaning of Hasidism. Horizon, New York. 1960. Humanity Books; 1988. Paperback Reprint edition. ISBN 1-573924-57-1.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1573924571/socculturejewish/>]

[Bub61]

Buber, Martin; Fetterman, Bonny V. (ed.) Tales of the Hasidim: Book One: The Early Masters and Book Two: The Later Masters/Two Books in One. Schocken Books; 1961, 1991. Paperback. ISBN 0-805209-95-6.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0805209956/socculturejewish/>]

[Bub80]

Buber, Martin. Good and Evil. Prentice Hall College Div; 1980. Paperback. ISBN 0-

023162-80-5.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0023162805/socculturejewish/>]

[Bub96]

Buber, Martin (ed.); Mendes-Flohr, Paul R. (ed.); Cameron, Esther (trans.). *Ecstatic Confessions: The Heart of Mysticism* (Martin Buber Library). Syracuse Univ Pr; 1996. Trade paperback. ISBN 0-815604-22-X.

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Hundert, Gershon David (ed). *Essential Papers on Hasidism: Origins to Present*. New York Univ Pr; 1991. Paperback. ISBN 0-814734-70-7.

[Buy at Amazon:

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[Jac66]

Jacobs, Louis. *The Seeker of Unity: The Life and Works of Aaron of Starosselje*. Basic Books, New York. 1966.

[Kan90]

Kantor, Mattis. *Chassidic Insights: A Guide for the Entangled*. Naran Chai Publications, Suite 272 119 Rockland Center, Nahuet NY, 10954. 1990. Out of Print

[Kap81]

Kaplan, Aryeh. *The Light Beyond: Adventures in Hassidic Thought*. Moznaim, NY. 1981.

[Collection of Chassidic sayings]

[Kap84]

Kaplan, Aryeh. *Chassidic Masters*. Moznaim, NY. 1984. Hardcover. ISBN 0-940118-33-5. [Short biographies and excerpts from works of leading Chassidic rebbes of the 1st and 2nd generation]

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0940118335/socculturejewish/>]

[Min70]

Mintz, Jerome R. and Ben Amos, Dan. *In Praise of the Baal Shem Tov (Shivhei ha-Besht): The Earliest Collections of Legends about the Founder of Hasidism*. Indiana University, Bloomington IN. 1970. Jason Aronson; 1994. Hardcover. ISBN 1-568211-47-3.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/1568211473/socculturejewish/>]

[Sch90a]

Schochet, Jacob Immanuel. *The Mystical Tradition: Insights into the Nature of the Mystical Tradition in Judaism* (The Mystical Dimension, Vol. 1). Kehot Publication Society; 1990. Hardcover. Volume 1. ISBN 0-826605-28-1.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0826605281/socculturejewish/>]

[Sch90b]

Schochet, Jacob Immanuel. *'Deep Calling Unto Deep': The Dynamics of Prayer and Teshuvah in the Perspective of Chassidism* (Mystical Dimension, Vol. 2). Kehot

Publication Society; 1990. Hardcover. Volume 2. ISBN 0-826605-29-X.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/082660529X/socculturejewish/>]

[SchJ61]

Schneerson, Yosef Yitzchak (trans); Posner, Zalman I. (trans). On the Study of Chasidus: A Trilogy of Chasidic Essays, Some Aspects of Chabad Chasidism, on the Teachings of Chasidus, on Learning Chasidus. Kehot Publication Society; 1961, 1998. Hardcover. ISBN 0-826604-38-2.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0826604382/socculturejewish/>]

[Sla04]

Slater, Jonathan P. Mindful Jewish Living : Compassionate Practice. # Aviv Press (November 25, 2004). ISBN: 0916219232.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0826604382/socculturejewish/>]

[Wer92]

Wertheim, Aaron; Himelstein, Shmuel (trans). Laws and Custom in Hasidism. Ktav Publishing House; 1992. Hardcover. ISBN 0-881254-01-0.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0881254010/socculturejewish/>]

[Zev86a]

Zevin, Shelomoh Yosef (ed); Kaploun, Uri (ed). A Treasury of Chassidic Tales: On the Festivals (Artscroll Judaica Series). Mesorah Publications Ltd.; 1986. Hardcover. ISBN 0-899069-12-6.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0899069126/socculturejewish/>][Buy at

Artscroll: <http://www.artscroll.com/linker/socculturejewish/ASIN/TFEH>]

[Zev86b]

Zevin, Shelomoh Yosef (ed); Kaploun, Uri (ed). A Treasury of Chassidic Tales: On the Torah (Artscroll Judaica Series). Mesorah Publications Ltd.; 1986. Hardcover. ISBN 0-899069-00-2.

[Buy at Amazon:

<http://www.amazon.com/exec/obidos/ASIN/0899069002/socculturejewish/>][Buy at

Artscroll: <http://www.artscroll.com/linker/socculturejewish/ASIN/TREH>]

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This list is based on an original list developed by Rob Levine, which was last posted to the net in February of 1991. Rob's list was culled from s.c.j. postings as well as the bibliographies of some of the books on this list. This original list has been augmented based on bibliographic research done by D. Faigin at the University of Judaism in Los Angeles, as well as contributions from readers of s.c.j, mail.jewish, and mail.liberal-judaism. In June 2000, it was extensively reviewed with additional input from Eric Simon. It is also based on suggestions found in the excellent Jewish Catalog series, which would serve anyone well as a sourcebook on Judaism. . Contributions to the list have also been made by: A. Engler Anderson, David Kaufmann, David A Guberman, Rabbi Mark Glickman, Len Moskowitz, Kay Tavill, and Yechezkal Gutfreund. As usual, suggestions for additions or deletions are welcome, as are brief annotations for any entry.

A special thank you... Special thanks for her patience and understanding go to my wife, Karen, who put up with me hiding at the computer for the two months it took to complete the July/August 2000 remodel of the entire soc.culture.jewish FAQ and Reading Lists. If you think the effort was worth it, drop her a note c/o maintainer@scjfaq.org.

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Aesch-Mezareph

According to Raphael Patai and Gershom Scholem, the Aesch-Mezareph dates from the 16th or early 17th centuries. The original Hebrew text, if there was one, does not appear to have survived. The work was first published in Latin in Knorr von Rosenroth's *Kabbala denudata*, Sulzbach, 1677-1684. A translation into English was issued in W. Wynn Wescott's 'Collectanea Hermetica' series at the end of the 19th century. I have here edited the text from this volume.

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[Chapter IV. \[transcribed by Adam Forrest.\]](#)

Chapter V. [transcribed by Adam Forrest.]

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Practical alchemy

Philosophical alchemy

17th Century

Practical alchemy

Philosophical alchemy

18th Century

Practical alchemy

Philosophical alchemy

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Alchemical allegories

Works of Nicolas Flamel

Works of George Ripley

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Aesch-Mezareph

or

Purifying Fire.

CHAPTER I

Elisha was a most notable prophet, an example of natural wisdom, a despiser of riches, (as the history of the healing of Naaman sheweth, 2 Kings, c.5, v.16) and therefore truly rich. According to what is said in Pirke Aboth, viz., Who is rich ? He that rejoiceth in his portion, cap. 4. For so the true physician of impure metals hath not an outward show of riches, but is rather like the Tohu of the first Nature, empty and void. Which word is of equal number with the word Elisha, viz., 411. For it is a very true saying in Baba Kama, fol. 71. col. 2. The thing which causeth riches, (such as natural wisdom) is supplied instead of riches.

Learn therefore to purify Naaman, coming from the north, out of Syria, and acknowledge the power of Jordan: Which is as it were Jar-din that is the River of Judgment flowing out of the north.

And remember that which is said in Baba Bathra, fol. 25, col. 2. He that will become wise, let him live in the South; and he that will grow rich, let him turn himself toward the north, etc. Although in the same place Rabbi Joshua Ben Levi says, let him live always in the south, for whilst he becomes wise, at the same time he becomes rich. "Length of Days is in her right hand, and in her left, Riches and Honour." Prov., c.3, v.16. So thou wilt not desire other riches.

But know, that the mysteries of this wisdom, differ not from the superior mysteries of the Kabbalah. For such as is the consideration of the predicaments in holiness, the same is also in impurity; and the same Sephiroth which are in Atziluth, the same are in Assiah, yea, the same in that kingdom, which is commonly called the mineral kingdom; although their excellency is always greater upon the spiritual plane. Therefore the metallic root here possesseth the place of Kether, which hath an occult nature, involved in great obscurity, and from which all metals have their origin; even as the nature of Kether is hidden, and the other Sephiroth flow from thence.

Lead hath the place of Chokmah, because Chokmah immediately proceeds from Kether, as it immediately comes from the metallic root, and in enigmatic similes, it is called the "father" of the following natures.

Tin possesseth the place of Binah, shewing age, by its greyness, and shadowing forth severity and judicial rigour, by its crackling.

Silver is placed under the Classis of Chesed, by all the masters of the Kabbalah, chiefly for its colour and use.

Thus far the white natures. Now follow the red.

Gold is placed under Geburah, according to the most common opinion of the Kabbalists; Job in c.37, v.22, also tells us that gold cometh from the north, not only for its colour, but for the sake of its heat and sulphur.

Iron is referred to Tiphereth, for he is like a man of war, according to Exod., c.15, v.2, and hath the name of "Seir Anpin", from his swift anger, according to Psalm 2, v.ult., "kiss the son lest he be angry."

Netzach and Hod are the two median places of the body, and the seminal receptacles, and refer to the hermaphroditic brass. So also the two pillars of the Temple of Solomon (referring to these two Sephiroth) were made of brass, I Kings, c.7, v.15.

Jesod is argent vive. For to this, the name "living" is characteristically given; and this living water is in every case the foundation of all Nature and of the metallic art.

But the true medicine of metals is referred to Malkuth, for many reasons; because it represents the rest of the natures under the metamorphoses of Gold and Silver, right and left, judgment and mercy, concerning which we will speak more largely elsewhere.

Thus I have delivered to thee the key to unlock many secret gates, and have opened the door to the inmost adyta of Nature. But if anyone hath placed those things in another order, I shall not contend with him, inasmuch as all systems tend to the one truth.

For it may be said, the three supernals are the three fountains of metallic things. The thick water is Kether, salt is Chokmah, and sulphur is Binah; for known reasons. And so the seven inferior will represent the seven metals, viz., Gedulah and Geburah, Silver and Gold; Tiphereth, Iron; Netzach and Hod, Tin and Copper; Jesod, Lead; and Malkuth will be the metallic woman, and the Luna of the wise men; and the field into which the seeds of secret minerals ought to be cast, that is the water of Gold, as this name (Mezahab) occurs, Genesis, c.36, v.39.

But know, my Son, that such mysteries are hid in these things as no tongue may be permitted to utter. But I will not offend any more with my tongue, but will keep my mouth with a bridle, Psalm 39, v.2.

Gehazi the Servant of Elisha, is the type of the vulgar students of Nature, who contemplate the valley and depths of Nature, but do not penetrate into her secrets.

Hence they labour in vain, and remain servants for ever. They give counsel about

procuring the son of the wise men whose generation exceeds the power of Nature, but they can add nothing to assist in his generation, 2 Kings, c.4, v.14 (for which purpose a man like Elisha is required). For Nature doth not open her secrets to them, v.26, but contemns them, v.30, and the raising of the dead is impossible to them, v.31. They are covetous, cap. 5, v.20; liars, v.22; deceivers, v.25; prattlers of other men's deeds, 2 Kings, c.8, v.4-5, and instead of riches, contract a leprosy themselves, that is disease, contempt and poverty, v.27. For the word Gehazi, and the word Chol, profane or common, have both the same number.

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CHAPTER II

In metallic things, Geburah is of the class to which Gold is referred; which has again its decad ; (i.e., ten orders or degrees). So that,

1. Chethem, that is, pure fine Gold, is referred to the Kether thereof; which, Canticles, c.5, v.11, is referred to the head.
2. Batzar, Gold, is referred to Chokrnah, as though laid up in strongholds, Job, c.22, v.24, 25, and c.36, v.19.
3. Charutz, Prov., c.8, v.10, is referred to Binah, from the digging of it; which name belongs to the feminine gender.
4. Zahab Shachut, that is, fine and drawn Gold, 2 Chron., c.9, v.15, because it hath the analogy to the thread of Chesed.
5. Zahab, alone, is referred to Geburah, because gold cometh from the north, Job, c.37, v.22.
6. Paz, and Zahab Muphaz, are referred to Tiphereth, I Kings, c.10, v.18; Psalm, c.21, v.4, and 19, v.11 ; and Daniel, c.10, v.5. For so Tiphereth and Malkuth are compounded in the golden throne, I Kings, c.10, v.18; also when it is called a vessel of Gold, Job, c.28, v.17; a crown of Gold, Psalm 21, v.3; bases of Gold, Cant., c.5, v.75.
7. Zahab Sagur, is referred to Netzach, that is Gold shut up, I Kings, c.4, v.20, 21, Job, c.28, v.15, to wit, to bring forth seed.
8. Zahab Parvajim, is referred to Hod; 2 Chron., c.3, v.6, I Kings, c.6, v.20, from its likeness to the blood of young bullocks, for this kind is red at the left hand.

9. Zahab Tob, is referred to Jesod, that is good Gold, Gen., c.2, v.12, for this kind is called good, after the manner of a good man.

10. But Zahab Ophir, is referred to Malkuth, Job, c.22, v.24, for it is the name of a land (or earth) as called so from ashes. See also I Chronicles, c.29, v.4.

And now concerning the name Zahab, I will lead thee into the cave of the hidden matter, and will show thee the treasures of Solomon mentioned in Nehemiah, c.13, v.13, viz., the Perfection of Stones, Exodus, c.26, v.6.

Come see! There are many places, to which Gold is referred, viz., Geburah and Binah, and other special places, where the species of Gold are disposed by one thus, by another other ways. But now I represent to thee the nature of Gold in Tiphereth.

Neither can you object out of the Zohar or Tikkunim. For know, that in this place ought to be understood Tiphereth, of the measure or degree of Geburah. And it is a great mystery, because Tiphereth commonly contains Iron under it, from whence we seek Gold.

This is the Sol or Sun of nature and art, whose lesser number is ten, the symbol of all perfection which number by Gematria also shows you the lesser number of Tiphereth likewise the word Atah belonging to the same in its lesser computation.

Mingle therefore Iron and Clay, Daniel, c.2, v.33, and thou shalt have the foundation of Gold.

This is that Gold, to which is attributed the notion of Tetragrammaton, Exodus, c.32, v.5, in the history of the calf, which was to be ground to powder, and thrown upon the waters, v.20, whence you shall see seven kinds of Gold immediately following one another in the work.

First, simple Gold, which is called Zahab barely; for it is truly Gold though not digged out of the earth; nor destroyed by the violence of the fire, but living, rising out of the waters ; sometimes of a black, sometimes of a yellowish, and often like a peacock's colour; going back of its own accord into the waters, and this may be called Zahab Saba, as though you should say, Sabi, the Gold of captivity, because it is newly captured, and shut up in its prison; where it keeps a fast of forty days and nights, that you know not what is become of it, Exodus, c.32, v.1 ; for there is then no external appearance, even as Moses was hidden and they knew not what had become of him.

Secondly, it becomes Zahab Shacuth as though killed and slain, for it dies and its corpse putrefies and grows black: then it is under judgment and the shells rule it, and the powers of the name of 42 letters fulfil their time upon it.

Thirdly, but then follows Zahab Ophir, as though you should say Aphar, for it is of the colour of ashes; which time the twenty-two letters of the alphabet will determine for you.

Fourthly, it becomes Zahab Tob, because it is good to colour, though not of the colour of Gold, but Silver. This may be called Chethem. For it may be so called, according to Lam., c.4, v.1. How shall Gold be coloured with redness, and Hacchethem Hattob, i.e., good Silver be changed? And thence is referred that text in Job, c.22, v.24, and put it upon Opher, he would have said Opheret, Lead, Batsar, Silver, that is this white Gold. For from hence you shall have Silver. And to Silver when it shall be in the state of a stone, add Nachlim, rivers of metallic waters; from whence you shall have Ophir, that is Gold of Ophir, which was accounted the best. Now you shall have the number of the great name Ehejeh; for thou shalt possess, after twenty-one days, these things. If thou wilt now open thy treasure, open it ; but it shalt yet only give Silver as stones, I Kings, c.10, v.27.

But if thou desire more, let thy Gold be,

Fifthly, Zahab Sagur, i.e., shut-up Gold : Let it remain in the prison, in the place of its maturation, in the bowels of the earth of the wise men all the time of the Decumbiture of Ezekiel, c.4, v.6. And thy Gold shall become the

Sixth, Jarak Rak, i.e. yellow Gold, like Zahab Parvajim. These are the thirty men, Judges, c.14, v.19, whom Samson slew. For this being done,

Seventhly, your Gold will be Paz and Muphaz and Uphaz; being strengthened to conquer and colour all imperfect metals.

This is that Charutz, that sharp pointed (or penetrating) thing; which Job, c.41, v.30, says ought to be cast upon clay, i.e., imperfect metals, that hath Cohach, power to produce Gold: for Tit and Cohach are of equal numbers. And make it to boil like a deep pot, a sea of thick metallic waters ; and it shall become like a vessel of paint : But after that it shall make the path to shine, v.31-32. Blessed be the name of the glory of his kingdom for ever and ever.

I write these things, I the insignificant one, according to my slender knowledge, who have earnestly sought out secret things, to the healing of all creatures. But that which moved me thereto is spoken in Sohar Heaesinu, fol. 145, cap. 580, concerning the office of a physician, that I should not desist from the good and right way until I should find the best medicine : And the words are these;

It is written, Deut., c.32, v.10, "He found him in desert land and in the waste howling wilderness; he led him to find the causes, and made him understand and kept him as the apple of his eye. And rightly because he hath compelled all the cortices to serve him." Thus far was it written in the book of Kartanaeus the physician. And then he drew from this text various observations necessary to a wise physician about the cure of the

patient, lying in the chamber of sickness, Genesis, c.39, v.20, where the captives of the king may worship the lord of the world. For when a prudent physician comes, he finds him in the land of the desert, and in the wilderness of the howling solitude, which are as the diseases afflicting him, and finds him in the captivity of the king.

Here it may be objected that it is not lawful to cure him, because the Holy One, who is blessed for ever, hath caused him to be ill and as if a captive. But this is not so ; for David says, Psalm 41, v.2, "Blessed is he who considereth (the curing of) the poor ; the Lord will preserve him and keep him alive." For he is poor who lies in the house of sickness ; and if the physician be wise that Holy One, who is blessed for ever, loads him with blessings, in reference to him, whom he cures. That physician finds him in the land of the desert, that is ill, etc. And what is to be done for him ; Rabbi Eleasar hath told us : Hitherto we have heard nothing of that physician, nor of his book; except that once a certain merchant told me that he heard his father say, that in his time there was a certain physician, who having seen a patient, presently said, "this one will live and that one will die" ; and that it was reported of him, that he was a just and true man fearing sin; and that, if any man could not procure those things he needed, he would buy them for him, and freely supply his necessities ; and that it was said, there was not so nice a man in the whole world, and that he did more with his prayers, than with his hands. And when we supposed this man to be the very same physician, the merchant made reply, "Certainly his book is in my hands, having been left to me as an inheritance by my father; and all the sayings of that book are hidden in the mystery of the law: And in it we do find profound secrets, and many medicines ; which notwithstanding, is not lawful to apply to any, except to him that feared Sin, etc." Rabbi Eleasar said, "lend it to me". He replied, "I will, so as to show to you the power of the sacred light." "And you have heard" (said Rabbi Eleasar) "that Book was in my hands twelve months, and we found in it sublime and precious lights, etc., and we have found in it various sorts of medicines, ordered according to the prescriptions of the law, and the profound secrets, etc. And we said, blessed be the holy and merciful one, who bestoweth a share of wisdom upon men from the supernal wisdom." Thus far here.

These things moved me to seek the like good and secret books ; and from the good hand of my God I found that which I now teach to thee. And the camea of this metal is altogether wonderful, for it consists of six times six partitions, everywhere wonderfully showing the virtue of the letter Vau, related to Tiphereth. And all the columns and lines, as well from the bottom to the top, as from the right to the left, and from one angle to another, give the same sum and thou mayest vary the same ad infinitum. And the various totals always observe this principle, that their lesser number is always 3, 9, or 6 ; and again, 3, 9 or 6 and so on. Concerning which I could reveal many things to thee.

Now I add this example, which shows as the total of a line the number 216 of Arjeh our wonderful lion, 14 times, which is the name Zahab, Gold. Compute and be rich.

11	63	5	67	69	1
13	21	53	55	15	59
37	27	31	29	45	47
35	39	43	41	33	25
49	57	19	17	51	23
71	9	65	7	3	61

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CHAPTER III

CHESEPH, Silver is referred to Gedulah on account of its whiteness which denotes Mercy and Pity. In Raja Meh. it is said that by 50 silver shekels, Deut., c. 22, v. 29, is understood Binah, Understanding, but when from 50 portals it inclines to the side of Gedulah--see the book Pardes Rimmonim, tract 23, c. 11.

Cheseph, Silver, in Metallic things Rabbi Mordechai writes thus:

Let the Red Minera of Silver be taken, let it be ground very finely; add an Ounce and a half of the Calx of Luna to six Ounces of it. Let it be placed in a Sand bath in a Vial sealed. Let there be given a small Fire for the first Eight Days, lest its Radical Humidity be burnt up. The second Week, one degree stronger; and the third yet stronger; and on the fourth, that the sand may not be red hot, but so that when Water is dropped upon it, it may hiss. Then on the top of the Glass, thou shalt have a White Matter, which is the Materia Prima or tinging Arsenic, being the living Water of Metals, which all Philosophers call dry Water, or their Vinegar. Let this be purified thus: Take of the Crystalline Matter sublimed; Let it be ground upon a Marble, with an equal part of Calx of Luna, and let it be put into a Vial sealed, and set in a Sand bath again, the first two Hours with a gentle Fire, the second with a stronger, and the third with one yet more violent, and increased till the Sand will hiss, and our Arsenic will be sublimed again, the starry Beams being sent forth. And since a quantity of this is required thou shalt augment it thus:

Take six Ounces of this, and an Ounce and a half of the most pure Filings of Luna, and make an Amalgama, and let them be digested in a Vial in hot Ashes, till all the Luna be dissolved, and converted into Arsenical Water.

Take an Ounce and a half of this Spirit, and place it in a closed Vial: Let this be put into

hot Ashes, and it will ascend and descend; which heat continue, till it leaves off Sweating, and it lies at the bottom the Colour of Ashes. Thus the matter is dissolved and putrefied.

Take one part of this Cinereous Matter, and half a part of the aforesaid Water, let them be mixed and sweat in a Glass, as before, which will happen in about Eight Days; when the Cinereous Earth shall begin to wax white, take it out, and let it be imbibed with five Washings of its Lunar Water, and digested as before. Let it be imbibed the third time, with five Ounces of the same Water, and coagulated as before, for Eight Days. The fourth Imbibition requires seven Ounces of the Lunar Water. And the Sweating being ended, this Preparation is finished.

Now for the White Work. Take 21 Drachms of this White Earth, 14 Drachms of the Lunar Water, 10 Drachms of Calx of most pure Luna; mix them upon a marble slab and commit them to Coagulation, till they grow hard; imbibe it with three parts of its own Water, till it hath drank up this Portion; and repeat that so often, till it flow on a Copper Plate, made red hot, without Smoke; and then thou shalt have the Tincture for the White, which thou mayest increase by the means aforesaid.

For the Red, you must use Calx of Sol, and a stronger Fire; and 'tis a work of about four months. Thus this author.

Let this be compared with the Writing of the Arab Philosopher (Geber), where he writes very fully of the Arsenical Matter.

Chesed, in the Metallic Kingdom, is Luna, Nemine Contradicente. And so the Lesser Number of Gedulah is as that of Sama, or Sima. Silver is referred to in Prov., c. 16, v. 16, and c. 17, v. 3, and also Psalm 12, v. 7, and Job, c. 28, v. 1. Silver is also found allotted to each one of the Sephirotic Decad, thus see the c. 38 of Exodus, v. 17 and 19, where Silver forms the Chapters of the Pillars representing Kether or the summit. While Silver is compared with Chokmah, in Proverbs, c. 2, v. 4, and to Binah, in Prov., c. 16, v. 16.

Gedulah is manifest out of the History of Abraham, where Silver is always preferred, Gen, c. 13, v. 2, and c. 23, v. 15, 16, and c. 24, v. 35, 53.

Geburah is shewed, when Silver is put in the Fire, Prov., c. 17, v. 3, and Num., c. 31, v. 21. Psalm 66, v. 10. Prov., c. 27, v. 21. Isaiah, c. 48, v. 10. Ezek., c. 22, v. 22. Zech., c. 13, v. 9. Mal., c. 3, v. 3.

Tiphereth is the Breast of the Statue, in Dan., c. 2, v. 32.

Netzach is a Vein of Silver, in Job, c. 28, v. 1.

Hod are the Silver Trumpets, Num., c. 10, v. 2.

Jesod is found in Prov., c. 10, v. 20, and Malkuth, in Psalm 12, v. 6.

The Camea of this Metal represents nine times nine Squares, showing the same sum twenty times, viz., 369, and in its lesser Number 9, which all the Variations shew, though they should be a thousand times a thousand; because this Chesed (which is Mercy) endureth for ever. Psalm 136, v. 1.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Barzel, Iron; in the Natural Science, this Metal is the middle Line, reaching from one extreme to the other. This is that Male and Bridegroom, without whom the Virgin is not impregnated. This is that Sol, Sun or Gold of the Wise Men, without whom, the Moon will be always in Darkness. He that knows his Rays, works in the Day; others grope in the Night.

Parzala, whose lesser number is 12, is of the same account as the Name of that Bloody Animal Dob, a Bear, Whose Number is 12 also.

And this is that Mystical thing, which is written, Dan., 7, 5, "And behold another Beast, a second like unto a Bear, stood on its one side, and it had three Ribs standing out in his Mouth, between his Teeth; and thus they said unto it, Arise, eat much Flesh." The Meaning is, that in order to constitute the Metallic Kingdom, in the second place, Iron is to be taken; in whose Mouth or Opening (which comes to pass in an Earthen Vessel) a threefold Scoria is thrust out, from within its whitish Nature.

Let him eat Batsar, i.e., Flesh, whose lesser Number is 7, that is Puk, that is Stibium, whose lesser Number in like manner is 7.

And indeed much Flesh, because the proportion of this, is greater than of that; and indeed such a proportion as Puk, that is 106, bears to Barzel 239; such shall be the proportion of Iron to Antimony.

But understand the Flesh of the Lion, which is the first Animal; whose Eagle's Wings, and so much as is very Volatile in him, shall be drawn out, and it shall be lifted up, and by purifying be separated from its Earth or Scoria: And it will stand on its Feet; that is, shall get its Consistency, in a Cone; like a Man erect and with a shining Countenance, like Moses. For Enos and Moses in full writing by Gematria each give 351. And the Heart of Iron, [for the heart, Leb and iron, Barzel, in their least Number both give 5], (Mineral) i.e., the Tiphereth of Man Mineral shall be given to it.

For even the name of the Star belonging to this, is Edom, which hath the Connotation of a Red Man.

These things being done, the third Beast ought to be taken, which is as it were a Leopard, i.e., Water not wetting; the Garden of the Wise Men; for Nimra a Leopard, and Jardin in their lesser Number, make the same Sum, viz., 12, Such also is the Quickness of this Water, that is not unlike a Leopard upon that account.

And he shall have four Wings of a Bird upon his Back, the four Wings are two Birds, which exasperate this Beast with their Feathers, to the intent he may enter and fight with the Bear and Lion; altho' of himself he be volatile and biting enough, and venomous like a Winged Serpent and Basilisk.

And the Beast had four Heads; in which Words are understood four Natures lurking in his Composition, i.e., white, red, green, and watery.

And power was given him over the other Beasts, i.e., the Lion and the Bear, that he may extract their gluten or Blood.

From all these are made one Fourth Beast in the 7th verse, which is frightful, terrible, and very strong: For it casts forth so great Fumes, that at some times there is Peril of Death, if he be handled at undue time and place.

And he hath great Teeth of Iron, because this is one of the Parts and Materials compounding it; Eating and Breaking himself, and others to pieces, and Treading the Residue under his Feet. That is, of a Nature so violent, that by many bruising and trampling, he is as it were tamed at length.

And he had ten horns, because he hath the Nature of all the Metallic Numbers.

A little Horn, etc., for out of this is extracted the young King, who hath the Nature of Tiphereth (that is of a Man) but of the Nature or Part of Geburah: For it is that Gold which predominates in the Work of the Wise Men. Thus far the Preparatories.

And now the Beast is to be killed, and his Body to be destroyed and delivered up to the Fire to be burned, etc. For now follows the Regimen of the Fire. Concerning which elsewhere.

The Sword of the Illustrious Naaman is also related to the word Barzel.

Lancea; in the Study of the Metallic Natures, the History of Phinehas, Numbers, c. 25, v. 7, belongs to this place. By the Fornicators are understood the (Masculine) Arsenical Sulphur, and the (feminine) dry Water unduly mixed, together in the Mineral.

By the Spear of Phinehas is meant the Force of Iron acting upon the Matter to cleanse it of Dross: By which Iron, not only is the Arsenical Sulphur killed, but also the Woman herself is at length mortified; so that the Miracle of Phinehas may be fitly applied here. See also the Targum on this Place, i.e., Numbers, c. 25, v. 7. For the Nature of Iron is wonderful, as its Camea (whose lines add up to 65 each way) shews.

It is here given: the Number 5, and its Square (i.e., 25) denote the Feminine Nature, which is corrected by this Metal.

11 24 7 20 3

4 12 25 8 16

17 5 13 21 9

10 18 1 14 22

23 6 19 2 15

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CHAPTER IV

Bedil, Tin; in Natural Science, this Metal is not greatly used; for as it is derived by Separation, so its Matter remains separate from the Universal Medicine.

Amongst the Planets, Zedek is attributed to it; a white wandering Planet, to which the Gentiles applied an Idolatrous Name, mention whereof is forbidden, see Exodus, c. 22, v. 12, and a greater Extirpation is promised, Hosea, c. 2, v. 17, and Zechariah, c. 13, V. 2.

Amongst the Beasts, no Allegory is better applied to this metal than that, because of its

Crackling, it should be called Chazir Mijaar, a Boar out of the Wood, Psalm 80, v. 14, whose Number is 545; which is not only made five times from 109, but in its lesser Number shews a Quinary, as the Name Zedek 194; which Numbers being added, make 14; and they make the Number 5, which twice taken is 10, the lesser Number of the word Bedil, by the two figures of 46 being added together. But five times ten shews the Fifty Gates of Binah, and the first Letter of the Sephira Netzach, which is the Sephirotic Class to which this Metal is referred.

In particular Transmutations, its Sulphurous Nature alone doth not profit, but with other Sulphurs, especially those of the Red Metals, it does reduce thick Waters, duly terrificated into Gold; so also into Silver, if its nature be subtilized into a thin water by Quicksilver which (amalgam) amongst others is made well enough by Tin.

But its viscous and watery Nature may be meliorated into Gold, if it be duly pulverized with the Calx of Gold through all the Degrees of Fire, for ten Days, and by degrees thrown upon flowing Gold, in the form of little masses, which also I am taught is to be done with Silver. But no man is wise unless his Master is Experience.

I add no more; He that is wise may correct Natures and help by Experiments where they are imperfect.

Kassitera, Tin; See Bedil's Camea, where the Number resulting from every side is Dal; representing the Tenuity and Vileness of this Metal, in all Metallic Operations.

4 14 15 1

9 7 6 12

5 11 10 8

16 2 3 13

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CHAPTER V

HOD, in the Wisdom of Nature, is of the Classis of Brass; for the Colour expresses the Nature of Geburah, which this Sephira contains. And the Use of Brass was for instruments of Praise and Music, I Chronicles, c. 15, v. 19. "And Brazen Bows were of Use in War." 2 Samuel, c. 22, V. 35, Job, c. 20, V. 24, and the like, Samuel, c. 17, v. 5, 6, 38.

But as Hod is encompassed with a Serpent, so Nechuseth --Brass is of the same Root with Nachash a Serpent.

'The Seventy Talents of Brass of the Oblation' Exodus, c. 38, v. 29, represent Seventy Princes; for about this place is the greatest Force of the Cortices or Shells. Whence in Hod is a degree of Prophetical Representation, as from the Root Nachash comes Nechashim, Enchantments, Numbers, c. 23, v. 23, and C. 21, V. I. But he that will be curious, may find, that Hod has a special Decad. So also in the History of Brass, from the Law, he may easily gather a Decad.

For may not that Oblation in general from which afterwards Vessels were made for the Tabernacle, Exodus, c. 38, v. 29, be referred to Kether, since all the other degrees spring from this.

Doth not the Laver of Brass, Exodus, c. 30, v. 18, shew the Nature of Chokmah, from which an Influx is let down to all the Inferiors? But the Basis thereof, which also was of Brass, is Binah; for Chokmah resides therein.

Afterwards the Brazen Altar, Exodus, c. 27, v. 2, with its Furniture represents the two Extremes, for the two Bars in the same place were covered over with Brass; and are as it were the two Arms, Gedulah and Geburah. The Body of the Altar itself, Tiphereth. The four Rings of Brass, to the right and left are Netzach and Hod.

And the Brazen Net, which was instead of a Foundation, is Jesod.

And if you say, that the Altar was to be referred to Malkuth, according to the most common Opinion, which Altar may represent the Notion of a Woman: I answer, 'Tis true according to the general Distribution of the Tabernacle and Temple. But amongst the special Classis of Brass, where all things before incline to the Female, and so also Tiphereth, the Notion of the Male will not be so remote.

For there are yet Adne, Brazen Bases, Exodus, c. 26, v. 37, and c. 27, v. 10, which being as it were the bottom of the Tabernacle, have congruously enough the Nature of Malkuth.

He that would here trace these Mysteries more largely, might easily prolong his Discourse: But a wise Man will in short understand the Foundation.

The wonderful Camea belonging to the Classis of Brass, contains seven times seven Squares; and the Sum of each Line, whether Horizontal, Vertical, or Diagonal, are equal to each other, and to Tzephah .

5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

As for Example, Here all the Columns make the same Tzephah, 175, as is to be seen above; for the first Column to the right, 4, 29, etc., makes 175, and so the rest to the last towards the left. After the same manner note the uppermost corner 22, (where is the Mystery of the 22 Letters) 47, etc., and ending with the number 4, where note the Mystery of the Tetragrammaton and so all to the bottom. Lastly, crosswise from the Angle between the East and South, to the Angle between the West and North, 4, 11, 18, etc., are 175, and from the Angle between the East and North, to the Angle between the West and South, viz., 22, 23, 24, etc., make all 175.

Therefore contemplate these things and thou shalt see an Abyss of Profundity.

Unless thou hadst rather allude to those Coverings, in which Brass was used, Exodus, c. 27, v. 2, 6, etc.

So if No. 1 be omitted, and you begin with line 2, there meets you the Sum Botzatz, 1 Samuel, c. 14, v. 4, writ defectively. If you begin with line 3, you will have the like Sum of 189. If you begin with line 4, then 196. If you begin with line 5, then 203. And so they ascend, exceeding one another by 7.

But if by a skip you dispose the Numbers 1, and 3, and 5, and 7, and 9, etc., then begin with which you will, you will observe the same Proportion. Also 1, and 4, and 7, and 10, and 13, etc. Also 1, and 5, and 9, and 13. This Septenary Net will always, from every Face, represent the same Sum, whose farther Use I should be able to open elsewhere.

Nechusheth, Brass, see Sohar Pekude, 103, 410, etc., and see Hod as above. Amongst the Planets Nogah, Venus corresponds to it. A necessary Instrument to promote the Metallic Splendour.

Yet it hath more the part of a Male than Female. For do not deceive thyself, to believe a white Splendour is promised to thee, as the word Nogah infers. But Hod ought to receive a Geburic Influence, and gives it also. O, how great is this Mystery.

Learn therefore to lift the Serpent up on high, which is called Nechushtan, 2 Kings, c. 18, v. 4, if thou wouldst cure infirm Natures after the Example of Moses.

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CHAPTER VI.

CHOKMAH, in the Metallic Doctrine, is the Sephira of Lead, or Primordial Salt, in which the Lead of the Wise Men lies hid. But how is so high a Place attributed to lead which is so ignoble a Metal, and of which there is so seldom Mention made in the Scripture? But here lies Wisdom! Its several Degrees are kept very secret; hence there is very little mention made of it. But yet here will not be wanting examples of the particular Sephiroth.

For may not that which, in Zech., c. 5, v. 7, is called a Lifted up Talent of Lead, and brought from the deep, represent the grade of Kether? And that which in the same Chapter, v. 8, is spoken concerning the Stone of Lead, it sets before itself the Letter Jod, which is in Chokmah.

Then Ezekiel, c. 27, v. 12, Lead is referred to the place of the congregation, of which type is Binah.

And Amos, c. 7, v. 7, Anak, a Leaden Plummets, denotes the Thread of Chesed. For Anak, with the whole Word, hath 72 the Number of Chesed. But in Numbers, c. 31, v. 22, Lead is reckoned amongst those things which can abide the Fire, will be referred to Geburah.

But Job, c. 19, v. 24, graven with an Iron Pen and Lead are joined together, from whence you have Tiphereth.

But in Ezekiel, c. 22, v. 18, 20, there is the Furnace, of Trial, or of Grace, or Furnace of Judgment, in which also is put lead; hence, Netzach and Hod; for thence ought to flow a River of Silver.

And Jeremiah, c. 6, v. 29, the Furnace of Probation; out of which, by the means of Lead, good Silver is looked for. Is not the just Man, and he that justifies, Jesod (i.e., the Foundation)?

But if you seek the bottom of the Sea, look upon Exodus, c. 15, v. 10, where the Notion of Malkuth will occur.

This is that Red Sea, out of which the Salt of Wisdom is extracted, and through which the Ships of Solomon fetched Gold.

Ophereth, in the Doctrine of Natural things, is referred to Wisdom, for a great Treasure of Wisdom lies hid here. And hither is referred the quotation Proverbs, c. 3, v. 19. The Lord in Wisdom hath founded the earth; I say, the Earth, concerning which Job speaks, c. 28, v. 6, which hath Dust of Gold. Where, take notice of the Word Ophereth, i.e., Lead. This Lead, by a Mystical Name is called Chol, because therein lies the System of the whole Universe. For its Figure has below a Circle, the Sign of Universal Perfection, and over the circle is a cross formed of four Daleths, whose Angles meet in one Point; so you may know, that all Quaternity lies here, and the Quaternions of Quaternity: whether you refer to the Elements, or Cortices, or Letters or Worlds.

And in this Lead of the Wise Men, four Elements lie hid, i.e., Fire, or the Sulphur of the Philosophers; Air, the Separator of the Waters; the dry Water; and the Earth of the Wonderful Salt.

There are also hid in it the four Cortices, described in Ezekiel, c. 1, v. 4, for in the Preparation of it there will occur to thee the Whirlwind, a great Cloud, and a Fire enfolding itself, and at length the desired Splendour breaks forth.

Also the Natural Sephira of the Tetragrammaton, and the Metal thereof, occurs to thee here. And you will naturally travel through four Worlds in the very Labour; when after the Faction and Formation, laborious enough, there will appear the wonderful creation: after which thou shalt have the Emanation of the desired Natura¹ Light.

And note, that the word Chol, whose Number is 50, multiplied by 15, according to the Number of the Sacred Characteristic Name in the Sephira of Wisdom, will produce the Number of Ophereth, i.e., 750.

Also the Kamea of that Metal is also wonderful, in which the Number 15, viz., the Name Jah, i.e., a form of Jehovah, in a Magic Square of nine Squares (because we are in the ninth Sephira) throughout all its Columns, shows itself after this manner.

4	9	2
3	1	7
8	5	6

The Planet Shabthai denominated from "Rest," because in this Principle is offered the most desired Rest.

And if you shall compute the words Lahab Shabthai, i.e., the point or edge of Saturn, there will arise the Number of the Name Ophereth; viz., Lead.

Arjeh, a Lion, in Natural Science is variously applied.

"For there is Gur Arjeh, a Lion's Whelp;" as Jacob speaks, Genesis, c. 49, v. 9. That word Gur, a Whelp, Numbers 209, and if you add the whole Word in the place of a Unit, it will be 210, which is the Number of the word "Naaman the Syrian, the General of the Army of the King of Aram," 2 Kings, c. 5, v. 1, by whom is Allegorically to be understood the Matter of the Metallic Medicine, to be purified Seven times in Jordan, which many men, studious in Metallic Affairs, call Gur.

2. And that thou mayest the better understand this Matter, take the Lesser Number of this word Naaman, which is 21, this is equal to the Number of the Name of Kether, which is Ehejeh, 21.

3. The Number of Naaman, with the whole Word, is 211; to which another Name of the Lion is equal, Ari, 211.

4. And so also Arjeh, a Lion is equal in Number to the first word of that wonderful History, 2 Kings, c. 5, v. 1. "And Naaman, etc." For this constitutes 216.

5. Moreover, the word Kephir, a young Lion, and Jerik, agree also in their Number; for each of them give 310. And now it is known in Metallic Mysteries, that at the very Entrance, we meet the AEnigma of the Lion of Green growth, which we call the Green Lion; which, I pray thee, do not think is so-called, from any other Cause but its Colour. For unless thy Matter shall be green, not only in that intermediate state before 'tis reduced into Water, and also after the Water of Gold is made of it, remember that this Universal Dry Process must be amended.

6. The other Names of Lions, are Lebi, which is a Lioness, according to Job, c. 4, v. 11. The Whelps of the Lioness shall separate themselves; Ezekiel, c. 19, v. 2. "Thy Mother being a Lioness lay amongst the Lions;" Nahum, c. 2, v. 12. "A Lioness is there"; v. 13, "The Lion did strangle them for his Lioness."

Also Lish, which denotes a fierce Lion, with long straight hair: as found in Proverbs, c. 30, v. 30. These two Names, in their Lesser Numbers each contain a Septenary, for Lebi numbers 43, which gives 7, and Lish 340, which gives 7 also. To these the Name Puk, Stibium is equal, whose Sum is 106, and its lesser Number is 7, than which nothing could be more plain. Especially if the Sirname of that Mineral be considered, when it is called the Hairy Servant, or he with long hair or Ruddy haired; with many like Names given to it.

7. There is yet another Name of a Lion according to the Masters of the Sanhedrim, in chapter 11, fol. 95, col. 1, i.e., Shachatz; which also the Targum uses; and Psalm 17, v. 12; its Number is 398, in its lesser Number it is 2. And the Chaldaic Word Tzadida shews the same lesser Number 2, being used in Targum, 2 Kings, c. 30, v. 30, Jeremiah, c. 4, v. 30, (instead of the Hebrew Word Puk, which is Antimony) for its sum is

109, which together with the whole Word, is 110, and its lesser Number 2.

8. At length also there, meets us the Name of the Black Lion, to wit, Shacal, whose Number is 338, and its lesser Number 5.

Now take the least Number of the word Naaman 210, which is 3, and the least Number of the Chaldaic word Parzel, Iron, which is 2, and you will have 5, the Black Lion.

9. Zahab, Gold, is called by the name Red Lion; and so not only the least Numbers of the Names Lebi and Lish make 14, which Number Zahab hath; but also the least Number of the word Zahab is 5, as I said but now to be equal to Shacal.

But under this Notion is to be understood Gold, either already Mortified, or now at length drawn from the Mines of the Wise Men,---Black in Colour, but Red in Potency.

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CHAPTER VII.

JARDEN, denotes a Mineral Water, useful in the cleansing of Metals, and Leprous Minerals. But this Water flows from two sources, whereof one is called Jeor, i.e., a fluid, having the Nature of the Right Hand, and very Bountiful. The other is called Dan, Rigorous and of a sharp Nature. But it flows through the Salt Sea, which ought to be observed, and at length is thought to be mixed with the Red Sea; which is a Sulphurous Matter, Masculine, and known to all true Artists.

But know thou, that the Name Zachu, i.e., Purity, being multiplied by 8, the Number of Jesod, produces the Number Seder, i.e., Order, which is 264. Which Number is also contained in the word Jarden; thus you may Remember, that at least Eight Orders of Purification are required, before the true Purity follows.

Jesod, in natural things, contains under itself Quicksilver; because this Metal is the Foundation of the whole Art of Transmutation.

And as the Name of El, doth insinuate the Nature of Silver, because both belong to the Classis of Chesed, (but here to that Chesed, which is inferior, viz., Jesod). So the name of El Chai, is the same as it were, Cheseeph Chai, i.e., Quicksilver.

And so Kokab, a Star, is the Name of the Planet, under whose Government this Matter is, with the whole Word is 49; which same is the Number of El Chai.

But remember that all Quicksilver doth not conduce to this Work, because the sorts of it differ even as Flax from Hemp or Silk, and you would work on Hemp to no purpose, to make it receive the Tenuity and Splendour of fine Flax.

And there are some that think it a sign of Legitimate Water, if being mixed with Gold, it presently ferments. But the common liquid Mercury, precipitated by Lead, performs this. And what will it do ?

Verily I tell thee, there is no other Sign of a true Mercury but this, that in a due heat it invests itself with a Cuticula which is the purest refined Gold; and that in a little space of time, yea, in one night.

This is that which, not without a Mystery, is called Kokab, a Star; because according, to the natural Kabbalah, Numbers, c. 24, v. 17, out of (the Metal) Jacob comes a Star; or in Plain language the shapes of Rods, and Branches, arise; and from this Star flows this Influence, of which we speak.

This Argent Vivre, in the Gemara Tract Gittin, ch. 7, fol. 69, is called Espherica, i.e., Spherical Water, because it flows from the Mundane Sphere.

And in Genesis, c. 36, v. 39, it is called Mehetabel, as tho' it were Me' Hathbula, by changing the order of the Letters, i.e., the Waters of Immersion, because the King is immersed in them to be cleansed.

Or as tho' it were the El Hatob, by a like Change of Letters; the Waters of the good El, or of Living Silver; for Life and Good have equal power, as Death and Evil have the same.

This is called the Daughter of Metred, that is, (as the Targum teaches,) the Gold-maker, Labouring with daily Weariness.

For this Water flows not out of the Earth, nor is digged out of the Mine; but is produced and perfected with great Labour and much Diligence.

This Wife (or female) is also called Me Zahab, the Waters of Gold, or such a Water as sends forth Gold.

If the Artist be betrothed to her, he will beget a Daughter, who will be the Water of the Royal Bath. Although some would have this Bride to be the Waters that are made out of Gold; which Bride (notwithstanding) poor Men leave to be espoused by great Men.

The Husband of Mehetabel is that Edomite King, and King of Redness, who is called Hadar, Glorious; viz., the Beauty of the Metallic Kingdom, which is Gold, Daniel, c. 11, v. 20-29. But such Gold as may be referred to Tiphereth. For Hadar represents 209, which Number also the Tetragrammaton, multiplied by 8, produces, (which is the Number of

Circumcision and Jesod) if the whole Word be added as one.

But that thou mayest know, that Tiphereth, of the degree of Geburah, is understood; know thou, that that Number being added to the whole, is also contained in Issac, which in like manner is of the Classis of Gold.

The City of that King is called Pegno, Brightness, from its Splendour, according to Deut., c. 33, v. 2. Which Name, and the Name Joseph, (by which Jesod is meant, have the same Number 156. That you may know that Argent vive is required to the Work; and that the Royal Beauty doth not reside out of this Splendid City.

To this place belongs another Sirname, i.e., Elohim Chajim, as tho' it were called Living Gold; because Elohim and Gold denote the same Measure. But so this Water is called, because it is the Mother and Principle of Living Gold: For all other kinds of Gold are thought to be dead; this only excepted.

Nor will you err, if you shall attribute to it another special name, for it may be called Mekor Majim Chajim, that is, a Fountain of Living Water. For, from this Water the King is enlivened, that he may give Life to all Metals and Living Things.

The Kamea of this Water is altogether wonderful, and exhibits in like manner the Number Chai (i.e. Living) 18 times, the same Sum in a Magic Square of 64 Squares, which is the Sum of Mezahab, Waters of Gold; being variable, after this manner, to infinity.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Here you have the Sum 260, from the bottom to the top, from the right hand to the left, and by the Diagonal; the lesser Number of 260 is 8, the Number of Jesod; as also the Root of the whole Square is 8.

The Symbol of the first Sum is 260, which makes the word Sar, i.e., "he went back," because in going forward the Sum always goes backward through the units.

For Example, if you begin with 2, reckoning the first Column for 8 the Sum will be 268, which is resolved in 7.

If you begin with the 3 (reckoning 8 for the second Column) the Sum will be 276, which resolves into 6. And so of the rest. And so also the number of Purifications increasing, the Weight of thy Water decreases.

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CHAPTER VIII.

JUNEH, a Dove; amongst the AEnigmas of Natural things, the Name of a Dove is never applied to the Metals themselves, but to the Ministering and Preparing forms of Nature. He that understands here the Nature of the Burnt Offering will not take Turtles, but two young male Pigeons, or Sons of the Dove, Leviticus, c. 1, v. 14, and C. 12, V. 8, and c. 14, v. 22.

But count the word Beni 62, and 2 for a Pair of Doves, and thence is the number 64 of the word Nogah, which is the Name of the 5th amongst the Planets, and you shall go the true way. Else "labour not to be Rich; Cease from thy own Wisdom:" Wilt thou cause thine eyes presently to discern it? That will not be: But the Scholar of the Wise Men maketh to himself Wings, and flieth as an Eagle, even as he doth the Minerals of the Stars to heaven. Prov., c. 23, v. 4, 5.

Jarach, the Moon or Luna in the History of Natural Things is called the "Medicine for the White," because she hath received a Whitening Splendour from the Sun, which by a like shining, illuminates and converts to her own Nature all the Earth, that is the impure Metals.

And the place of Isaiah, c. 30, v. 26, "the moon shall be as the Sun," may be mystically understood of this, because the Work being finished, she hath a solar Splendour; but in this State, the place of Canticles, c. 6, v. 10, belongs to her,---" fair as the Moon."

By the same Name the Matter of the Work is called: and so indeed it is like to the crescent Moon, in the first State of Consistence; and like to the Full Moon in the last State of Fluidity and Purity. For the words Jarach, the Moon, and Razia, Secrets, also Rabui, a Multitude, have by Gematria the same Numbers, because in this Matter are found the Secrets of Multiplication.

Gophrith is Sulphur; in the Science of Minerals this Principle is referred to Binah, to the

left because of its Colour; and to left also, Gold is wont to be referred; and Charutz, a kind of Gold, is also referred to Binah, and being 7 in its lesser Number agrees with that of Gophritha.

Therefore the Gold of Natural Wisdom ought to be Charutz; that is digged out, or the like not excocted. And this is that Sulphur, which hath a fiery Colour, and is penetrating and changing to impure Earths; to wit, Sulphur with Salt, Deut., c. 29, v. 23. Sulphur with Fire, rained down upon the Wicked,---that is the impure Metals, Psalm 106, v. 6.

You must dig up this Sulphur; and it is to be digged out of the Water, that you mayest have Fire obtained from Water. "And if your Ways be right before the Lord, your Iron shall swim upon the Water," 2 Kings, c. 6, v. 6. "Go thy way then to the River Jordan with Elisha"; see v. 4. "But who shall declare the Geburah of the Lord?" Psalm 106, v. 2.

Many seek other Sulphurs, and he that hath entered the "House of the Paths" shall understand them, Proverbs, c. 8, v. 2. For the Sulphurs of Gold and Iron, the Extraction whereof is taught by many, and is easy; also of Gold, Iron and Brass; also of Gold, Iron, Copper and Antimony, which are gathered together after Fulmination by Vinegar, out of the lixivium, which are changed into a Red Oil, with a moist Hydrargyrum,---do tinge Silver. For from Proverbs, c. 21, v. 20, we know there is a Treasure to be desired and also an Oil to be found in the dwelling of a Man of Wisdom.

Finis.

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The Decline of the Library and Museum of Alexandria

by Ellen Brundige

December 10, 1991

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"And concerning the number of books, the establishment of libraries, and the collection in the Hall of the the Muses, why need I even speak, since they are all in men's memories?"-- Athenaeus of Alexandria[1]

Introduction

The Library of Alexandria, in reality two or more libraries in the ancient Egyptian capitol,

has achieved an almost mythic stature in the study of classics from the time of the Renaissance. The apocryphal burning of the Library during Julius Caesar's occupation of the city has been described as the greatest calamity of the ancient world, wherein the most complete collection of all Greek and Near Eastern literature was lost in one great conflagration. In reality, the Library and its community of scholars not only flourished during the Hellenistic era of the Ptolemies, but continued to survive through the Roman Empire and the incessant turbulence of the Empire's most volatile and valuable city. For valuable indeed was the granary of the empire, which was also a prosperous trade center between east and west, linked to the Mediterranean and, not far to the east, to the Red Sea and Indian traderoutes via a canal. This cosmopolitan city drew Greeks, Egyptians, Romans, and Jews into a unique and not entirely harmonious coexistence. The Alexandrian Museum and Library, then, was an ideal place for scholars from these different cultures to meet and exchange learning, and was a repository for the literature and accounts of the Alexandrian intelligensia and the Roman Empire in general. However, while sources agree on the Museum's uniqueness and value, no surviving account of its activities actually exists, and modern scholarship has largely ignored this poorly-documented portion of history.

Origin

In order to discuss the history of the Library and Museum in the Imperial period, it is necessary to give a brief overview of their background. The first mention of the Library itself is found in a Jewish document of 180-145 B.C., The Letter of Aristeas , a propagandistic account of the translation of the Septuagint by the seventy-two rabbis into Greek. This translation was commissioned by the Museum's founder, Demetrius, under the patronage of Ptolemy I, Ptolemy Soter.[2] The establishment of the Library was handed down to Ptolemy II, Ptolemy Philadelphus, in 283 B.C., and it was perhaps during his reign that the monarch began the practice of attracting scholars, housing and funding them in the Museum, and collecting the vast Library.[3] The idea of a formal institution for scholars of all kinds, complete with a library, was a new one, and the Museum was modelled on the Lyceum of Aristotle in Athens; Demetrius himself, an exiled tyrant of Athens, was one of Aristotle's followers.[4] Its immediate predecessors were the shrines of the Muses, which by this time were not only cult centers, but also foci for literary competitions, festivals, and literary societies.[5] The Museum, too, was a shrine built for the glorification of the Muses, and from the outset contained lecture halls, laboratories, observatories, living quarters, colonnades for ambulatory discussions, a dining hall, a garden, a zoo, the shrine itself, and, presumably, the library, which most archaeologists and scholars conclude was housed within the shrine and not in a separate building.[6] A priest was appointed by the Pharaoh as the administrator of the Museum, and a separate Librarian was responsible for the collection. The physical building's whereabouts are unknown, although it is supposed to have been within the walls of the Royal Palace, whose grounds were in the Brucheion, the Greek sector of the city.[7] Here 100 scholars lived, carried out new scientific research, published, lectured, performed the first systematic study of Greek literature (inventing the notions of accents and of grammar, a mixed blessing to some), edited, critiqued, and collected all Greek classics, and also gathered translations of Assyrian, Persian, Egyptian, Jewish, Indian, and other nations' literature, having nearly a million works in its holdings during

the late Ptolemaic period.[8] a second "daughter" library, the Serapeion, was soon established in the temple of Serapis, a popular god invented by the Ptolemies as a synthesis of Zeus, Pluto, Osiris, and the Apis bull. This library, found in the Rhakotis or Egyptian sector, was open to all, not just to royally pensioned scholars, and had copies of many of the Museum's scrolls.[9] By the time of Julius Caesar's entry into Alexandria in 48 B.C. which heralded the end of the Ptolemies, the Museum had already seen centuries of civil unrest and produced much of the literature of the Hellenistic era.

Alexandria in the Time of Caesar

Alexandria became the second stage for the civil wars of Caesar; here the double drama of Antony and Cleopatra, then Caesar and Cleopatra played before the skeptical populace. During the latter, Julius Caesar supported Cleopatra against her brother Ptolemy XIV, and was besieged by the latter's army and fleet in the Royal Precinct where was the Museum. It was at this moment, in 48 B.C., that the most well-known "burning of the Library" occurred, although many subsequent disasters would later be hailed as the final destruction of the Library. The legend apparently rose from Livy's account of the Alexandrine war, now lost, but quoted by all subsequent scholars dealing with the topic, including Seneca. Apparently, Livy stated that 400,000 rolls were destroyed when, after Caesar set fire to the docks to block Ptolemy's fleet, the flames consumed some nearby warehouses in which scrolls as well as grain were being kept. [10] Scholars have debated hotly over this conflagration since Roman times, disputing whether an actual library was burned or whether these rolls had anything to do with the Museum. Fraser is one of the most persuasive advocates of the theory that the Library, being in the Royal Precinct, was near enough to the docks to be ignited. He suggests that the loss of 40,000 volumes also explains why the Museum's library appears to gradually lost prestige to the younger Serapeion.[11] Others assert that the fire was apocryphal, or confused with later fires. Still others suggest that these books were in fact copies waiting to be shipped to private collectors or other libraries. Since, as Fraser points out during his discussion, Didymus, Tryphon, and Theon researched in the Museum not long afterwards, I lean towards the common theory that, if any books were lost in this fire, copies of important works must have survived and the library's collection not significantly damaged by the incident. At any rate, Caesar was relieved by the arrival of the Roman fleet, and crushed and killed Ptolemy XIV in the battle of the delta, effectively conquering the kingdom.[12] Julius Caesar himself probably spent time in the Library during this period, since the Julian calendar which he adopted, with twelve months, 365 days, and a leap year was identical to the Alexandrian Aristarchus' calendar of 239 B.C.[13]

Imperial Alexandria

Now we turn to Alexandria at the beginning of the Imperial period, when for a while, the infamous Alexandrian mob was relatively peaceful. Strabo, the geographer who based his studies on his research at the Library and who lived in Alexandria from 25-20 B.C., witnessed Caesar's "conquest" of Egypt and subsequent changes made in the Ptolemaic state. Strabo's description of the Library is the most detailed until that of a 4th century scholar, Johannus Tzetzes, and by its brevity shows just how little actually was written about the institution:

The Museum is part of the Royal Quarter and it has a cloister and an arcade and a large house in which is provided the common meal of the men of learning who share the Museum. And this community has common funds, and a priest in charge of the Museum, who was appointed previously by the kings, but now by Caesar.[14]

The Roman Library

The Library probably gradually developed similar practices to those of Roman collections, or, perhaps, the other way around; at any rate, in addition to the old divisions set up by Callimachus in the 250's B.C., with its ten halls each devoted to a branch of literature, science, or philosophy, contemporary libraries were now divided into Greek and Roman sections. Manuscripts, which had increasingly been made on parchment rather than papyrus since the days when Ptolemaic Alexandria had cut off its papyrus shipments to spite the library at Pergamon, started to be kept in armaria, wooden chests, in addition to the pigeonholes or shelves of earlier times and linen or leather jackets for the more important scrolls. These armaria continued to be used throughout the Middle Ages.[15] The only other significant change brought to the library by Imperial rule was that, since the Royal Precinct was no longer a restricted area, the Museum was now available to the public.[16]

Political Climate

Such was the library; the rest of the city continued its business of trade and bickering as usual. Even the toppling of the good god Pharaoh could not dissuade the Alexandrians from the latter; the infamous mob merely turned from sniping at their rulers for conniving with Roman foreigners, and began directing taunts at the Roman immigrants themselves. For while the Egyptians had partially accepted the Ptolemies, who had created a prosperous city, had shared a common enemy (the Persians), and, when they had conquered the latter, even returned all the Egyptian treasures and sacred objects stolen by Persia to Alexandria, the Romans had done little to endear themselves to the Alexandrian populus.[17]

Religion: Serapis and Sophia

The old gods, meanwhile, had not died out, but merely been woven together with the pantheons of newcomers. Strabo's contemporary, Vitruvius, describes a festival of the Muses in Alexandria, almost certainly based at the Museum, so it seems that the religious aspect of the institution continued to play an important part in Imperial Alexandria.[18] By Roman times, the worship of purely Olympian gods had altered as the population had become a Greek-Egyptian mix, and all the gods were now worshipped as their Egyptian counterparts with Greek attributes.[19] Besides the Egyptian Greeks, the Jews accounted for a significant amount of the population, living in their own quarter, governed by an ethnarch, and originally exempted from many of the taxes; their ethnarch was replaced by a Council of Elders under Augustus.[20] An intriguing dialogue between Pagan, Jewish, and, later, Christian thought developed among the scholars of Alexandria,[21] as religious thought was refined and ideas adapted not only from the other theologies common in Alexandria, but from the Zoroasterism of Iran, and even, through the founder of Neoplatonism, Ammonius Buddhism and Hinduism from India.[22] Thus, Jewish theologian Philo could discuss a mother goddess figure, Sophia, spirit of wisdom, the messenger from Jehovah, whose

logos or existence would otherwise be incomprehensible to humanity. Neoplatonism, itself invented at the Museum during the Hellenistic era, portrayed the world as a flawed copy of its ideal, and thus sought to avoid the material world and concentrate on the perfection of the soul, which could be successively reincarnated, until it at last achieved a Buddha-like Enlightenment. God itself was made up of a trinity, and, again, conversed with man through Sophia. Some Neoplatonist thought would later be incorporated into Christianity.[23] This religious dialogue was never the main thrust of the Museum, but probably did involve it even more directly with much of the social strife of the city.

Augustan reform of the city's laws and government

This gives a general idea of Alexandria at the beginning of the common era. Augustus, knowing the city's reputation for unrest, founded a new town, Nikopolis, to the east in which he stationed a large garrison. He pronounced an edict that no Roman patrician could visit Egypt without his permission, ostensibly to protect the nobles from Egyptian corruption, but also to insure that no one could covertly gain control of the Empire's grain supply and thus bring Rome to its knees.[24] At the same time he installed a prefect, abolished the city Council, stripped all the Ptolemaic magistrates of powers (thus forming a class of wealthy nobles living a life of leisure who had no duties any longer), granted Jews the right to govern their own affairs, curbed the priests but not religious practices, and filled the Roman treasury with provincial taxes.[25]

Civil Unrest and Evolution of Pharonic to Imperial Veneration

While Strabo saw the Roman occupation as a stabilizing influence which brought peace, prosperity, and growth to Alexandria, this was not entirely true. The mob rule cited by earlier historians, which had been a major problem for most of the Ptolemies until very late, had been weakened but not eliminated. Fraser points out that many philosophers from the Athenian Academies, refugees of Mithradates, had immigrated into Alexandria during the last fifty years (Diodorus for one), and, as clients of the last Ptolemies, had not participated in anti-Ptolemy nor anti-foreigner sentiment, and so were set apart from the animosity of the masses.[26] Thus their accounts of the city tended to underplay civil unrest. Yet social friction did exist, not only between Jews and Greeks, who had been at loggerheads in the city for several generations, but also between old and new. Nikopolis, for one, was growing, attracting both trade and worshippers from older shrines. For another thing, the Greco-Egyptians, most recent representatives of a 4000-year-old civilization, were used to the Ptolemaic pomp of their ruler, and were neither satisfied with worshipping an Emperor across the sea nor, on the other hand, with a prefect who put on no public displays whatsoever.[27] Perhaps this is why they so eagerly welcomed Germanicus, a new Alexander, who claimed to be abashed at their worshipful reception. [28] Without a Pharaoh, Egypt lacked the living representative of her sovereignty, and was keenly resentful of the Roman fleet, partially consisting of Ptolemy's old ships, filling the harbor. The abolition of the Council was also a bone of contention, as well as the new general taxes replacing the Ptolemaic tax, which had been levied in proportion to the productivity of one's property.[29] While previously priests, respected members of the community, had been tax collectors following ancient Egyptian tradition, now hired third parties levied a foreign tax and pocketed some of the profits.[30] Augustus made some gestures aimed at appeasing the city, including redigging the Red Sea Canal and the farmers' irrigation ditches, as well as erecting new buildings (many only known

through commemorative Alexandrian coins), establishing the Imperial agora, and giving the Jews greater freedom. The erection of the Caeserium, however, introduced the controversial idea of worshipping the Emperor, and the empowerment of Jews was not exactly comforting to the prejudiced natives.[31] The Caesarium itself would eventually become yet another Alexandrian library, and so brings us back to our main subject. An influx of new ideas, brought about by the comingling of new cultures and the increased prosperity of the city, lent renewed vigor to the Museum.

Roman scholarship

The first century A.D. saw many fine Alexandrian scholars. Strabo, as already mentioned, was not only a geographer, but also a Stoic philosopher, and in addition dabbled in science, becoming fascinated with the inexplicable flooding of the Nile.[32] Didymus, the son of a fishmonger, showed by his humble birth that natives now had a chance to become accomplished scholars. He wrote some 3,500 commentaries on most of the Greek classics, including Callimachus the poet who created the world's first known card catalog for the Royal Library in 250 B.C. In addition, Didymus published an authoritative text of Homer based on the Hellenistic Aristarchus' version and his own extensive analysis, wrote a critical commentary On Demosthenes, which included edited versions of now-lost Philippics, and created several Greek lexicons of tragedy, comedy, and unusual Greek vocabulary.[33] His two younger contemporaries, doing much of their work during Tiberius' reign, were the grammarian Tryphon, and Theon. The latter was a literary commentator who not only wrote literary analyses of authors such as Homer, Pindar, and Sophocles, he was also the first at Alexandria to comment upon Hellenistic literature, which was only now starting to be regarded as classical. He was also the first to deal with contemporaries, and with the Pergamum school of scholars, for in Ptolemaic times Pergamum had been the Museum's chief rival.[34] Some medical studies were also pursued at the library, namely that of Heraclides of Tarentum and the surgeon Celsus. Much later, Galen would become the foremost authority on medicine, basing his researches on the literature of the Library as well as his own experiences. Research in science had largely drifted to Pergamum and in mathematics to Rhodes, but the Museum continued to pursue the forefront of philosophy, with Neoplatonists and the Cynics who held popular appeal in the masses. [35] Meanwhile, Museums built on the Alexandrian model sprung up all over the empire.

Civil Unrest in the First Century

By the time Caius (Caligula) succeeded to the principate, the novelty of having an Emperor was starting to wear thin, and Alexandria was once more embroiled in civil unrest. There was extensive rioting between Greeks and Jews, an old Alexandrian problem which had resurfaced. This was, perhaps, partly due to Caligula's appointment of Herod Agrippa as King of Judea, who was a debtor to many Alexandrian moneylenders, and who unfortunately stopped at the city en route to Jerusalem. The Jews themselves were annoyed at his appointment, and the Greeks were even less pleased. Furthermore, the Jews were refusing to erect or worship statues of Caligula. Tensions and riots multiplied. The Jewish historian Philo recorded these events and his own participation as an envoy to Rome in 38 A.D. in his *Delegation to Caius* and *On Flaccus*, the latter referring to Caius' anti-semitic friend and replacement for the previous Alexandrian prefect. In addition, an anonymous first and second century Acts

of the Pagan Martyrs , a text of uncertain origin composed in the form of dialogues between anti-semitic envoys and unsympathetic emperors, presents a fictionalized opposing view.[36] Unrest over the Jewish-Greek struggle continued through the next several emperors, as well as general anti-Roman disturbances and protests concerning the abolished Council. The only mention of the Museum in this period is that Suetonius says that it was substantially enlarged by the Emperor Claudius, as appropriate for that misunderstood scholar of the Julio-Claudian family.[37]

Slow and Uneven Decline and Ethnic Strife

The city, meanwhile, prospered in spite of unrest, and its influence became ever more apparent, notably when its Jewish prefect Tiberius Julius Alexander was instrumental in helping Vespasian gain the principate in 69 A.D. Titus, the emperor's heir, pleased the Alexandrians by participating in the sacrifice of the Apis bull.[38] Later, Domitian (81-96 A.D.) encouraged the cult of Serapis to be revived after an imperial ban was lifted, and had temples of Isis and Serapis built in Rome. The prosperity of Alexandria was fickle, however. Due to more efficient storage techniques and a new harbor, Rome became less dependent on Alexandrian grain and, in the time of Trajan, actually sent shipments to the city to relieve a famine.[39] That emperor also dredged the old canal, aiding Alexandria's faltering economy.[40]

Revolt Against Rome and the Founding of the Caesareum

When the Jews in the East revolted yet again under Trajan in 116, Alexandria followed suit, beginning yet another ethnic and religious clash fueled by the grievances of the refugees from Judea.[41] Roman troops helped Greeks in Alexandria's guerilla war that continued throughout Trajan's reign, but there is evidence that anti-semitism was sated with the many bloody massacres and began to turn once more to anti-Romanism.[42] During this period, a historian Dio Chrysostom delivered a speech to the Alexandrians, which pointed out how disorganized and useless the rioting was, inducing the Romans to tighten their grip; and how Alexandrians had merely exchanged their dislike of the Ptolemies for a hatred of the Romans.[43]

Hadrian finally crushed the Alexandrian uprising through the efforts of Quintus Marcus Turbo. During his visit to Alexandria in 130, the Emperor restored the city, founded a new library in the Caesareum, discussed philosophy at the Museum, and started a campaign to attract sophists such as Dionysius of Miletus and Polemon of Laodikeia to the Museum. This brought a minor second century revival of Alexandrian scholarship. [44] His visit was later mimicked by Septimius Severus in 199-200, who rebuilt parts of the city and, at long last, reestablished the Council abolished by Augustus.[45] More seriously, the mob made the mistake of satirizing his successor, Caracalla, when he staged a visit to participate in the worship of the Apis bull. Enraged, the emperor had the city attacked and plundered, and its youth massacred. He cut off the imperial revenue to the Museum and banished all foreigners from that institution, but it seems to have survived the sacking.[46] After this, the city never fully recovered its previous prosperity.

The Rise of Christianity

Martyrs Mixed Up in Ethnic Strife

Several more wars did little to help Alexandria's stability, which was even more disrupted as Christianity grew in strength and began to challenge both Jew and Pagan. In 265

A.D., riots broke out in Alexandria merely over an argument between a slave and a soldier over the value of a pair of shoes, and in the subsequent chaos, Laelius Mussius Aemilianus, the city prefect, seized the granaries and declared himself emperor. The emperor Gallienus sent Theodotus, his best general, to besiege the rebel faction holed up in the Royal Precinct, and eventually put down the insurrection. Dionysius, bishop of Alexandria, described firsthand the havoc wrecked by the siege, but mentions neither Library nor Museum, which certainly would have come under fire.[47] Another war in the 270's between the desert oasis of Palmyra and Alexandria damaged both cities severely, when Queen Zenobia conquered the Egyptian capitol and declared herself emperor, eventually being defeated by the Roman emperor Aurelian. This war further seems to have damaged the Libraries' collection.[48] Finally, Diocletian had to quell yet another revolt under the pretender Domitian, eventually destroying much of the Brucheion quarter. The Christian-Pagan religious clashes in Alexandria had by this time become as violent as the Jewish-Greek, and Diocletian issued an edict upon his abdication in 305 to destroy Christianity. He also ordered all the Museum's books on metallurgy to be burned, implying that at least part of the collection survived.[49] Egyptian Christianity memorializes this half-century of persecution by beginning its calendar with 254 A.D., the start of their "Era of the Martyrs".[50]

Alexandrian Christianity and Mysticism

Christian thought was both refined and bizarrely altered during this turbulent era in Alexandria. Introduced by the Alexandrian St. Mark according to tradition, it was initially mistaken by the Emperor Hadrian as a troublesome offshoot of the cult of Serapis.[51] Indeed, the Eucharist, resurrection, and reverence to the Mother were developed in Alexandria during this period, and seem to have echoes in the cult of Serapis, with its Dionysian-style feasting and resurrection, and his consort Isis/Cybele/Demeter. And while the religion had previously been a popular movement of the masses, it was at Alexandria that learned intellectual debate discussed the more philosophical parts of the religion and paved the way for Medieval theological debates.[52] Branches of thought such as Arianism and Gnosticism were to be developed here, and, although later declared heretical, grew side by side with what later became Christian orthodoxy. Gnosticism continues to this day in Egypt; it held that the world was actually a mistake created by the Demiurge, son of the true God and Sophia, who was the Jehovah of the old Testament; God pitied humanity and sent Christ to help humanity reunite with Himself. Some held that Jesus had been a man, and the Christ His spirit after death. The Ophites, an offshoot of the Gnostics with Cretan influences, carried the religion a step further, worshipping snakes and the divine mother Sophia, who had actually sent the serpent of Eden to warn Eve and Adam that Jehovah was the Demiurge and that they should seek wisdom or knowledge to link with the true God.[53] And, lest these heresies seem too wild, it should be remembered that the first patron saint of Alexandria for the orthodox Christians of the 4th century was St. Anthony, "who thought bathing was sinful and was consequently carried across the canals of the delta by an angel".[54] The general tone of most Christian writings is encapsulated by E.M. Forster: "A feeling of joy inspired their interminable writings." [55]

Christians Retaliate

It may well be imagined how Alexandria continued to be shaken by social strife during

such a period. After a mere twenty years since the abdication of Diocletian, Constantine became Emperor and declared Christianity Rome's official religion. By 391, the Emperor Theodosius had reversed Diocletian's edict and commanded all paganism to be stamped out, signalling the end of the Museum.[56] For, throughout the fourth century the power of the church grew; an army of Gnostic monks became the main tool of the Patriarch of Alexandria and enforced his will. After the edict of Theodosius, the mob was led by the Patriarch Theophilus to demolish the Serapeum.[57] Perhaps the library at the Caesarium survived; while references to Alexandrian scholars persist a little while longer, no sources actually mention its destruction. In 412 Theophilus' nephew Cyril succeeded him. The Patriarch exercised ever more control of the city, and the conflict between secular and religious authority was decided in 415, when the Roman prefect Orestes, officially still in charge of the province, objected to Cyril's order that all Jews be expelled from the city. Cyril's army of monks murdered the prefect and were canonized by him for this deed; marauding through the city they came across Hypatia, daughter of the Museum's last great mathematician Theon. She was a Neoplatonist philosopher and astronomer whose teachings are partially recorded by one of her admirers and pupils, the Christian Synesius, and she was also supposedly an advisor to Orestes and one of the last members of the Museum. Driving home from her own lectures without attendant, this independent woman and scholar epitomized the suspect nature of Paganism and its heretical scientific teachings. She was dragged from her chariot by the mob, stripped, flayed, and finally burned alive in the library of the Caesareum as a witch. Cyril was made a saint.[58] After her death Alexandria became steadily less stable, overrun by the monks who evolved into the Copts, who incorporated the old Alexandrian prejudices towards foreigners with the new prejudice towards any scientific or classical knowledge. Too turbulent even to bow to the Emperor, Alexandria eventually revolted against Constantinople, wound up with two factions contending between two Patriarchs, and eventually fell to Arab conquerors, who had the last of the Library burned as fuel in the bath-houses of the city in 686.[59]

Conclusion

Thus the Library of Alexandria and the Museum wended its way through the turbulent history of the Empire and outlived it by a short space of time, although paucity of sources makes it difficult to reconstruct an exact chronology of events. Its research probably reflected the foment of the times, and, while Neoplatonist in the main, also attracted other religious scholars, especially Jews, from Hellenistic times onward. Repeatedly rebuilt, modified, and burned, the few facts that can be determined about its long history justify its semi-legendary status. Haven for scholars of all kinds, its purpose as a center for learning was its eventual downfall. Enduring through Hellenistic civil strife, Dynastic war, the transition from kingdom to Roman province, and the abuses and good fortune it received through the sometimes capricious actions of successive emperors, it could not withstand the violent beginnings of Christianity which the city of Alexandria itself largely shaped.

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About this capture

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

There are four great God powers who rule Hell; Satan, Beelzebub, Astaroth and Azazel. Satan is the most powerful and Ruler over all.

Gods of great rank and power assist only their confidantes and intimate friends. Ea/Enki

[Satan], Enlil [Beelzebub; the original 'Baal'], Inanna [Ishtar, Isis, Astaroth] and Shamash/Utu, Ashur [Azazel] were the four most popular, powerful and notable Gods throughout the world. They were the Original Gods of Mesopotamia. All are related. Beelzebub/Enlil is Satan/Ea's half-brother.

ASTAROTH

AZAZEL

BEELZEBUB

THE SIX CHIEF GODS OF HELL:

AGALIAREPT

Rank: General

Agaliarept reveals secrets and unveils mysteries.

His subordinate Demons are: Buer, Gusion and Botis.

Agaliarept wears his jet black hair Egyptian style, shoulder length. He has an olive complexion, and is very tall and strongly built. He is rather quiet.

High Priestess Maxine

ASMODEUS /ASMODAY aka SYDONAY

Rank: King, Manager of the Gambling Houses in Hell.

Asmodeus was of the order of Seraphim and he carries the title "King of the Demons."

He governs the many realms of pleasure.

He prefers to be summoned bareheaded [without a hat or head covering] and he teaches the arts of astronomy, arithmetic, geomancy, and craftsmanship. He answers all questions, discovers and guards treasures and gives the ability to read the thoughts of others. He confers invisibility, and can break up marriages/relationships.

Asmodeus has a human Mother and his Father is a God. He has jet black hair with a braid down his back, and has an olive complexion. Asmodeus is extremely courteous and very much a gentleman. He is soft spoken with a smooth voice. Asmodeus is a very pleasant Demon.

– High Priestess Maxine

SIGIL

FLERUTY

Rank: Lieutenant General

Fleruty has the power to perform any labor during the night. He can also cause hail stones to fall in any place.

His subordinate Demons are: Bathin, and Eligos

Fleruty has a golden aura with gold-gilded wings with white feathers. He is muscular with a fair complexion. He has long curly blonde hair that is below his shoulders.

SYMBOL

LUCIFUGE ROFOCALE

Lucifuge is also known as "Tarchimache" and "Focalor"[See]

Rank: King [from him personally to a disciple]

Candle Color: Black

Plant: Wild Rose

He has control over all of the wealth and treasures of the world.

His subordinate Demons are Agares, and Margas.

Lucifuge Rofocal assists those who are newly dedicated to Satanism. He is patient, polite, and soft spoken. He has a bald head. He wore a robe of bright shining silver with gold highlights. He is rather quiet. He has a deep voice and a slight accent.

– High Priestess Maxine

SIGIL

SARGATANAS

Rank: BRIGADIER MAJOR

Sargatanas is directly under Astaroth's command. He can open all locks and transport anyone anywhere through astral projection.

He confers invisibility and bestows skill at lovemaking.

His subordinate Demons are: Loray, Valefar and Foraii.

Sargatanas has beautiful golden wings and wore a red robe dusted with gold. He has long blonde hair and light blue eyes and fair skin. He was very quiet

– High Priestess Maxine

SATANACHIA

Rank: Commander in Chief

Satanachia has profound knowledge of all the planets. He has power over all women and girls and he provides animal familiars. His subordinate Demons are: Prulas, Amon and Barbatos.

SYMBOL

SIGIL

Artwork by Apollus

ABADDON

Abaddon is also known as Apollyon

Rank: Prince of War

Abaddon is an advisor. He is Lord of the Abyss and King of the Demons.

"He is quite large, I would say at least 8 ft tall. He is stocky, wears a type of battle garb when I see him. He is dark looking with a dark complexion, eyes, and hair, along with a moustache."

ABIGOR

Abigor is also known by the Goetic Demon names of "Eligor" and "Eligos"

Rank: Commander of 60 Legions

Abigor is skilled in secrets of war and prophecy.

Abigor has beautiful black wings with white highlights. He has a black aura around his head and large black eyes without irises. He also has two black markings like stripes on his cheeks.

SIGIL

ADRAMELECH

Rank: Grand Chancellor

President of Satan's General Council, Supervisor of Satan's Wardrobe. Adramelech was God of the Avites. These were an ancient people who were brutally massacred to extinction by the Israelites under the direction of "Yaweh."

Adramelech is very tall with jet black hair. His hair is styled with bangs and to the shoulders as seen in many paintings in the Egyptian temples and pyramids. He has very piercing black eyes and an intense stare. He has fair skin.

– High Priestess Maxine

ALASTOR

Executor of Decrees Handed Down by Satan's Court

Alastor has short light blonde hair that is wispy. He has light bluish-grey eyes and looks very young. He has white wings and was clothed in white when I met him.

– High Priestess Maxine

ANUBIS

Anubis is also known as the Goetic Demon "Ipos"

Anubis is a giant. He appears to be between eight feet tall and is very well built. He has straight blonde hair to below his ears and tanned skin. Anubis is the jackal-headed God of the Dead. He assists in matters of the dead. He presides over funerals and can be summoned to protect anyone who has been recently deceased. He is a protector and guide for the souls of the dead.

– High Priestess Maxine

SIGIL

BEHEMOTH

Rank: Night Watchman

Behemoth presides over all of the feasts and parties in Hell.

BELIAL

Zodiac Position: 10-20 degrees of Aquarius

January 30th-February 8th

Tarot Card: 6 of Swords

Planet: The Sun

Metal: Gold

Element of Air

Rank: KING

Belial is a Night Demon and governs 80 legions of spirits

Belial distributes presentations and titles. He reconciles friends and enemies and provides familiars. He helps one get ahead on one's job and to gain a higher position.

He brings favors from others, even one's enemies. Belial was Prince of the Order of Virtues.

Belial is small and thin. He has platinum blonde hair.

SIGIL

BELPHAGOR

Belphagor is a Demon of ingenious discoveries and wealth. He bestows wealth on those he likes.

Belphagor has blonde Hair, and a muscular build. He usually leaves one with a warm glow after meeting him. He has white wings and very piercing eyes.

CHARON aka CHIRON

Charon ferries souls across the river Styx into Hell.

CIMERIES aka CIMEJES

**Cimeries is also known as the Egyptian God-"Khepera." He is also known by the names "Kheperi" "Khepri" "Kheprer" and "Chepera"

*He stated to a disciple that he prefers to be addressed as "Khepu"

Zodiac Position: 25-29 degrees of Aquarius *[20-29 Capricorn]

February 14th-18th *[Jan 10-19]

Tarot Card: 7 of Swords *[4 Pentacles]

Candle color: Dark Blue

Plant: Pine

Element: Air *[Earth]

Planet: Venus *[Moon]

Metal: Copper *[Silver]

Rank: MARQUIS

Cimeries is a night Demon and rules 20 legions of spirits

Cimeries bestows strength in spirit and confers courage. He makes one heroic in battle, teaches literature, and finds anything that is lost. He teaches grammar, logic, and rhetoric and is the patron of soldiers and military personnel. He also discovers buried treasure.

He has beautiful shoulder-length strawberry blonde hair and is well built. He is a very handsome God with a wide wingspan. His wings are golden. He is covered with gold glitter.

SIGIL

DAGON

Dagon is also known as the GOETIC DEMON "ZAGAN"

Dagon was a God of the Philistines. He is very large like Anubis. He is built like a body builder. He has straight blonde hair, a small mouth with thin lips and bluish-grey piercing eyes. He is a God of agriculture, farming, and fertility. He is the patron of farmers and agriculturalists. There is evidence that he was also worshipped in the Far East in Myanmar/Burma.

The Shwedagon Pagoda, meaning "The Great Dagon" speaks for itself.

– High Priestess Maxine

SIGIL

HORUS

Horus is also known as the Goetic Demon "Purson"

He is very fair. He resembles Amon Ra, only he has softer features. He is attended by four other Demons. He is highly respected among the Demons and is very high ranking. Very youthful looking, Horus can light up the entire room with his energy when he appears.

– High Priestess Maxine

SIGIL

LILITH [[Click Here](#)]

MAMMON [ZEUS]

Rank: Treasurer of Hell

"Mammon" is not his real name. "Mammon" is a Hebrew word for money and nothing more. How this name was applied to a Demon/God was through misinterpretation and ignorance. We found in our workings with the Demons, the Greek God Zeus answers to "Mammon."

Zeus has short platinum blonde hair with waves and very light bluish-grey eyes. He wears a laurel crown, a white toga and is built stocky.

– High Priestess Maxine

MASTEMA

Mastema is an important Demoness from Ancient Egypt. She rules over and is an expert with black magick and sorcery. She has beautiful long blonde shining hair, full of curls and wings of pure gold.

– High Priestess Maxine

MORAX

Morax is also known as Foraii, Forfax, Marax and is the Egyptian Goddess "Maat".

Zodiac Position: 10-14 degrees of Cancer *[20-29 Libra]

July 2nd-7th *[Oct 13-22]

Tarot Card: 3 of Cups *[4 Swords]

Planets: Mars/Pluto

Metals: Iron/Plutonium

Element: Water *[Air]

Candle color: Red

Elder

Rank: Earl/President

Marax is a Day Demon and rules 30 legions of spirits

Morax teaches astrology, astronomy, the liberal sciences, and the magickal properties of stones and herbs. She also provides familiars. She is the Goddess of order, truth, and justice. She is very respected among the other Demons. She has jet black hair with bangs, an olive complexion and a hair style that appears in Egyptian paintings. She has large white wings and is very tall.

– High Priestess Maxine

SIGIL

MULCIBER

Rank: Count, Commander of the City Guard of Pandemonium

Mulciber is Beelzebub's second in command He is the architect and engineer of the city known as Pandemonium. He is highly intelligent and is expert at strategy and warfare.

He built and designed Satan's Grand Palace.

NEPHTHYS

Nephthys is the Goetic Demoness "Bathin" and is also known as "Nebthet"

Nephthys is the Wife of Set. Like Thoth and Seshat, they often appear together. When Nephthys appears, she is attended by Guardian Demons. She is largely built with lots of long curly blonde hair. Nephthys is very friendly and talkative. She is skilled in magick, knows words of power, and is a healing Goddess. She is also a Goddess of death and like her husband, Set; of Darkness.

– High Priestess Maxine

SIGIL 1

SIGIL 2

NERGAL aka HADES aka PLUTO

Nergal is one of the 7 sons of Satan and is the ruler of the Underworld. His wife is Erishkegal. He has power over the dead.

NEBIROS

Nebiros is also known as the Goetic Demon "Neberius aka Cerberus"

Rank: Field Marshall and Inspector General

He has the power to inflict evil on anyone

He teaches the properties of minerals, metals, vegetables and animals. He possesses the art of prediction and is an adept at interacting with the dead

Nebiros has a greenish aura. His color is a rich green.

– High Priestess Maxine

SIGIL

OSIRIS

Osiris is also known as the Goetic Demon "Orias, Oriax"

Osiris is God of the underworld, death, and resurrection. He bestows stability, strength, and renewed power after death. Osiris has a deep voice and appears bald with a tattoo on his forehead.

SIGIL

RAUM

RAUM IS THE EGYPTIAN GOD "KHNUM"

Zodiac Position: 15-19 degrees of Libra *[1-10 Taurus]

October 8th-12th *[Apr 21-30]

Tarot Card: 3 of Sword *[5 Pentacles]

Planet: Saturn *[Mars]

Metal: Lead *[Iron]

Element: Air *[Earth]

Plant: Thistle

Candle color: Black

Rank: Earl

Raum is a Night Demon and rules 30 legions of spirits

Raum creates love and reconciles enemies. He can destroy a reputation, cities, and/or property. He can take money from another and bring it to the mage.

He is the Egyptian God "Khnum" also known as Khnemu, Khnoumis, Chnemu, Chnum.

He is a ram-headed God. He appears with a brilliant white glow and wears a ram's head mask. He has wings with black and white stripes like a zebra, and he wears Egyptian style clothing. Raum is very generous. He bestows telepathy and the ability to communicate with animals. He is a very friendly God.

SIGIL

SCIRLIN

Scirlin is the one of the messengers of Hell and can be of assistance in summoning other Demons. He represents the authority of Lucifer. SIGIL

SEKHET

Sekhet is also known as "Sekhmet," "Sechmet," "Sekhait," "Sekhautet," "Sekhem" and "Sakhmis"

Sekhet is a Lion Goddess and is known for her power. She is a warrior and honored Goddess of war and battle.

She has long black wings with red stripes. She has very dark skin and blonde hair with ringlets. She has a deep and powerful voice.

SESHAT

Seshat is also known as "Sefkhet-Aabut" and "Sesheta"

Seshat is extremely fair with long light blonde hair with rings of curls. She is extremely beautiful and is the wife of Thoth. She accompanies him and assists him in many projects. She is the Egyptian Goddess of Intellect and is a scribe like her husband. She is the Goddess of Literature and Libraries. She ruled over all of the ancient libraries in Egypt. There are times she fills in for Thoth when he is busy. Those of us who have worked with Thoth and Seshat see them together or sometimes Seshat will come to us in place of her husband who is always extremely busy. Thoth is about the busiest of all the Demons.

– High Priestess Maxine

SET

Set is also known as the Goetic Demon "SITRI,"** Seth, Sethi, Sit, Sut, Sutekh. Set is the Egyptian Lord of Darkness. He is one of the 7 sons of Satan. BR>He has a dark complexion and jet-black hair. When I performed energy work on him, at first he had

rubbery dark brown wings. When he was freed, they bolted into beautiful soft black feathery wings like a raven. He wears a long black satin robe. He was very kind, soft spoken and left me with a strong energetic feeling of peace. He has beautiful energy. Set's Wife is the Goddess Nephthys. They can sometimes appear together.

– High Priestess Maxine

SIGIL

SORATH

Sorath is a God of the Sun. He is said to have been Adolf Hitler's Personal Guardian Demon.

Sorath rules the current of energy that deals with the "id", of the human psyche, altered states of consciousness, thought-forms, elementals, the unexplained, unexpected, and the unknown and miracles. Sorath is "The Closer", while Azazel is "The Opener". Sorath The Great God does not like everybody for he is the embodiment of the everlasting black burning Sun alit as night to an everlasting day. His number is seven, and he presides over the Thirteenth Sign of the Zodiac of which there exists only one, and his time is any when the Moon is void of course. He Rules from the North.

The mind is very tricky, especially the part we magicians use. The god portion of the mind can do absolutely anything. Satan trusts his own, and no one else with this power. It will not activate for anyone, and if it does it will do so as a terrifying lesson to those who are without who attempt to harness this power. Sorath presides over the "closer part," the "unknowable mind" current of energy and is the God over the energy emitted by every Sun in the Universe. He rules the center of magnetism and the factor of life for all, along with photogenes and solar power of all kinds. Sorath stated that all Suns in the Universe affect us, not only our own. Northern fire, the Sun above. Lastly, miracles are not something the Gods cause to happen. The Gods are beyond that. Their world is past the need or understanding of what a miracle is. Miracles come from US. What is a miracle to one may curse another; what is lost can be found by another for example.

– Salem Burke

Sorath is of the Nordic Race of Gods. He is tall, and has light blonde long hair.

-High Priestess Maxine

THOTH also known as "Hermes" [Greek], "Mercury" [Roman], "Tehuti," "Ningishzidda," and "Quetzalcoatl" [Central America].

Zodiac Sign: Gemini- Cancer

Tarot Card: 3 of Rods

Planets: Mercury, Moon

Candle Colors: Silver, Red

Metal: Mercury

Element: Air

Rank: RECORDER OF SCRIPT AND LEGAL DOCUMENTS IN HELL; THE GRAND OFFICE

*The above information was dictated from Thoth, personally.

Thoth is a very high-ranking and important Demon. He is one of the 7 sons of Satan. He is the most brilliant and intellectual of the Gods. He is very likable, extremely charismatic, and friendly. He is the busiest of all of the Demons and it can be difficult to get him to appear in a summoning unless one is of importance to him. His wife is Seshat. She often fills in for him when he cannot be present.

Thoth is the True Father of healing and medicine. He is a Patron of doctors, nurses, paramedics, hospital workers, healers, and all of those who work in the medical profession.

All of us who have seen and interacted with Thoth agree he is tall, muscular, very well built with thick golden blonde hair and blue eyes. He is fair skinned. He wears his hair combed back and in a braid like Asmodeus, both have hair past their shoulders.

Back to Demons, the Gods of Hell

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Grouped among the so-called baby backbends, which includes Dhanurasana (Bow Pose) and Sea Monster Pose (described in the Variations section below), it is an unassuming pose that, like other seemingly simple poses, is actually a lot more interesting and challenging than it appears at first glance.

(sha-la-BAHS-anna)

salabha = grasshopper, locust

Locust Pose: Step-by-Step Instructions

For this pose you might want to pad the floor below your pelvis and ribs with a folded blanket. Lie on your belly with your arms along the sides of your torso, palms up,

forehead resting on the floor. Turn your big toes toward each other to inwardly rotate your thighs, and firm your buttocks so your coccyx presses toward your pubis.

Watch this Video Demonstration: Locust Pose

Exhale and lift your head, upper torso, arms, and legs away from the floor. You'll be resting on your lower ribs, belly, and front pelvis. Firm your buttocks and reach strongly through your legs, first through the heels to lengthen the back legs, then through the bases of the big toes. Keep the big toes turned toward each other.

See also 5 Poses for Catching Waves

Raise your arms parallel to the floor and stretch back actively through your fingertips. Imagine there's a weight pressing down on the backs of the upper arms, and push up toward the ceiling against this resistance. Press your scapulas firmly into your back.

See also Learn to Backbend Better: Locust Pose

Gaze forward or slightly upward, being careful not to jut your chin forward and crunch the back of your neck. Keep the base of the skull lifted and the back of the neck long.

More Backbend Poses

Stay for 30 seconds to 1 minute, then release with an exhalation. Take a few breaths and repeat 1 or 2 times more if you like.

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Salabhasana

Pose Level

1

Contraindications and Cautions

Headache

Serious back injury

Students with neck injuries should keep their head in a neutral position by looking down

at the floor; they might also support the forehead on a thickly folded blanket.

Modifications and Props

Beginners sometimes have difficulty holding this pose. You can support the area around your lower sternum with a rolled-up blanket to help maintain the lift of your upper torso. Similarly you can support the front of your thighs with a blanket roll to help support the lift of your legs.

Deepen the Pose

Advanced students can challenge themselves a bit more with a variation of Salabhasana. Instead of stretching the legs straight back from the pelvis, bend the knees and position the shins perpendicular to the floor. Then, as you lift the upper torso, head and arms, lift the knees as far away from the floor as possible.

Therapeutic Applications

Fatigue

Flatulence

Constipation

Indigestion

Lower-back pain

Preparatory Poses

Bhujangasana

Gomukhasana

Setu Bandha Sarvangasana

Supta Virasana

Urdhva Mukha Svanasana

Virabhadrasana I

Virasana

Follow-up Poses

Salabhasana is a good preparation for all of the baby back bends, including Dhanurasana and Ustrasana. Other possible follow-ups include:

Bharadvajasana

Salamba Sarvangasana

Setu Bandha Sarvangasana

Beginner's Tip

Beginners sometimes have difficulty sustaining the lift of the torso and legs in this pose. Begin the pose with your hands resting on the floor, a little bit back from the shoulders, closer to your waist. Inhale and gently push your hands against the floor to help lift the upper torso. Then keep the hands in place as you do the pose, or after a few breaths, once you've established the lift of the chest, swing them back into the position described above in step 3. As for the legs, you can do the pose with the legs lifted alternately off the floor. For example, if you want to hold the pose for a total of 1 minute, first lift the right leg off the floor for 30 seconds, then the left leg for 30 seconds.

Benefits

Strengthens the muscles of the spine, buttocks, and backs of the arms and legs

Stretches the shoulders, chest, belly, and thighs

Improves posture

Stimulates abdominal organs

Helps relieve stress

Partnering

A partner can help you get a feel for the work in the back of the upper arms. Have your partner stand straddling your torso while you perform the pose. He should then lean forward and press his hands firmly against the backs of your upper arms (triceps). You then push up against this resistance. The partner might also, as hes pressing down on the upper arms, draw the skin away from the shoulders, toward your wrists.

Variations

A challenging variation of Salabhasana is called Makarasana (mah-KAH-rah = often translated as "crocodile" or "dolphin," but literally "sea monster"). The legs are raised in this pose exactly as in Salabhasana, but the fingers are clasped and then the palms are pressed against the back of the head, with the index fingers hooked up underneath the base of the skull. With the upper torso lifted, open the arms out to your sides.

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Dhanurasana (Bow Pose): Step-by-Step Instructions

This pose is so called because it looks like an archer's bow, the torso and legs representing the body of the bow, and the arms the string.

(don-your-AHS-anna)
dhanu = bow

Lie on your belly with your hands alongside your torso, palms up. (You can lie on a folded blanket to pad the front of your torso and legs.) Exhale and bend your knees, bringing your heels as close as you can to your buttocks. Reach back with your hands and take hold of your ankles (but not the tops of the feet). Make sure your knees aren't wider than the width of your hips, and keep your knees hip width for the duration of the pose.

See also Stop Slouching! Improve Posture in Bow Pose

Inhale and strongly lift your heels away from your buttocks and, at the same time, lift your thighs away from the floor. This will have the effect of pulling your upper torso and head off the floor. Burrow the tailbone down toward the floor, and keep your back muscles soft. As you continue lifting the heels and thighs higher, press your shoulder blades firmly against your back to open your heart. Draw the tops of the shoulders away from your ears. Gaze forward.

See also Nix Neck Pain in Camel Pose

With the belly pressed against the floor, breathing will be difficult. Breathe more into the back of your torso, and be sure not to stop breathing.

See also More Chest Opening Yoga Poses

Stay in this pose anywhere from 20 to 30 seconds. Release as you exhale, and lie quietly for a few breaths. You can repeat the pose once or twice more.

[GO BACK TO A-Z POSE FINDER](#)

Pose Information

Sanskrit Name

Dhanurasana

Pose Level

1

Contraindications and Cautions

High or low blood pressure

Migraine

Insomnia

Serious lower-back or neck injury

Modifications and Props

If it isn't possible for you to hold your ankles directly, wrap a strap around the fronts of your ankles and hold the free ends of the strap, keeping your arms fully extended.

Deepen the Pose

You can increase the challenge of Dhanurasana by performing the pose with your thighs, calves, and inner feet touching.

Therapeutic Applications

Constipation

Respiratory ailments

Mild backache

Fatigue

Anxiety

Menstrual discomfort

Preparatory Poses

Bhujangasana

Salabhasana

Setu Bandha Sarvangasana

Supta Virasana

Urdhva Mukha Svanasana

Virasana

Follow-up Poses

Matsyasana

Setu Bandha Sarvangasana

Urdhva Dhanurasana

Urdhva Mukha Svanasana

Ustrasana

Beginner's Tip

Sometimes beginners find it difficult to lift their thighs away from the floor. You can give your legs a little upward boost by lying with your thighs supported on a rolled-up blanket.

Benefits

Stretches the entire front of the body, ankles, thighs and groins, abdomen and chest, and throat, and deep hip flexors (psoas)

Strengthens the back muscles

Improves posture

Stimulates the organs of the abdomen and neck

Partnering

A partner can help you work on a preparation for Dhanurasana. Perform step 1 in the description above. Have your partner kneel on the floor behind you, with his inner knees bracing your outer knees. Inhale and lift your upper torso off the floor by pulling your heels away from your buttocks, but keep your thighs on the floor. Your partner should then take hold of the backs of your ankles. Hang your torso from your partner's support, but be sure that he doesn't pull you any deeper into the pose. When you're ready for more, lift yourself up. Your partner's presence is merely to support whatever lift you create on your own.

Variations

A variation of Dhanurasana is called Parsva (parsva = side, flank) Dhanurasana.

Perform Dhanurasana according to the instructions in the main description above. Then with an exhalation, dip your right shoulder toward the floor, strongly tug your left foot to the right, and roll over onto your right side. Students often have a difficult time rolling over for the first few times they make the attempt. Don't despair. You can practice rolling onto your side without holding your ankles. Just bend your knees and use your hands to help you get a feel for the rolling movement. Stay on your right side for 20 to 30 seconds, then, as you exhale, roll across your belly and over to the left. Stay here the same length of time, and finally roll back onto your belly with an exhalation. Parsva Dhanurasana gives a good massage to your abdominal organs.

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(oo-TEE-tah trik-cone-AHS-anna) utthita = extended trikona = three angle or triangle

Extended Triangle Pose: Step-by-Step Instructions

Stand in Tadasana. With an exhalation, step or lightly jump your feet 3 1/2 to 4 feet apart. Raise your arms parallel to the floor and reach them actively out to the sides, shoulder blades wide, palms down.

Watch this video on Extended Triangle Pose

Turn your left foot in slightly to the right and your right foot out to the right 90 degrees. Align the right heel with the left heel. Firm your thighs and turn your right thigh outward, so that the center of the right knee cap is in line with the center of the right ankle.

See also: Expand Mind and Body: Extended Triangle Pose

Exhale and extend your torso to the right directly over the plane of the right leg, bending from the hip joint, not the waist. Anchor this movement by strengthening the left leg and pressing the outer heel firmly to the floor. Rotate the torso to the left, keeping the two sides equally long. Let the left hip come slightly forward and lengthen the tailbone toward the back heel.

See also: Master an Essential Pose: Extended Triangle Pose

Rest your right hand on your shin, ankle, or the floor outside your right foot, whatever is possible without distorting the sides of the torso. Stretch your left arm toward the ceiling, in line with the tops of your shoulders. Keep your head in a neutral position or turn it to the left, eyes gazing softly at the left thumb.

More poses for hamstrings here

Stay in this pose for 30 seconds to 1 minute. Inhale to come up, strongly pressing the back heel into the floor and reaching the top arm toward the ceiling. Reverse the feet and repeat for the same length of time to the left.

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Utthita Trikonasana

Pose Level

1

Contraindications and Cautions

Diarrhea

Headache

Low blood pressure

Heart Condition: Practice against a wall. Keep the top arm on the hip.

High blood pressure: Turn the head to gaze downward in the final pose.

Neck problems: Don't turn your head to look upward; continue looking straight ahead and keep both sides of the neck evenly long.

Modifications and Props

If it isn't possible to comfortably touch the floor with the bottom hand or fingertips, support the palm on a block.

Deepen the Pose

For more experienced students, align the front heel with the back foot arch.

Preparatory Poses

Tadasana

Vrksasana

Follow-up Poses

Standing poses, seated forward bends, or twists

Beginner's Tip

Brace your back heel or the back of your torso against a wall if you feel unsteady in the pose.

Benefits

Stretches and strengthens the thighs, knees, and ankles

Stretches the hips, groins, hamstrings, and calves; shoulders, chest, and spine

Stimulates the abdominal organs

Helps relieve stress

Improves digestion

Helps relieve the symptoms of menopause

Relieves backache, especially through second trimester of pregnancy

Therapeutic for anxiety, flat feet, infertility, neck pain, osteoporosis, and sciatica

Partnering

A partner can help you learn how to move into this pose properly. Have your partner stand in front of your forward foot, facing you. Inhale the forward arm up, parallel to the floor. Your partner can grasp your wrist and wedge his/her big toe into the forward hip crease. As you exhale, have your partner pull on your arm and push into your hip crease, stretching the underside of your torso.

Variations

Instead of stretching the top arm toward the ceiling, stretch it over the back of the top ear, parallel to the floor.

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(shah-VAHS-anna)
sava = corpse

This pose is also called Mrtasana (pronounced mrit-TAHS-anna, mrta = death)

Corpse Pose: Step-by-Step Instructions

In Savasana it's essential that the body be placed in a neutral position. Sit on the floor with your knees bent, feet on the floor, and lean back onto your forearms. Lift your pelvis slightly off the floor and, with your hands, push the back of the pelvis toward the tailbone, then return the pelvis to the floor. Inhale and slowly extend the right leg, then the left, pushing through the heels. Release both legs, softening the groins, and see that the legs are angled evenly relative to the mid-line of the torso, and that the feet turn out equally. Narrow the front pelvis and soften (but don't flatten) the lower back.

See also Finding Stillness in Corpse Pose

With your hands lift the base of the skull away from the back of the neck and release the back of the neck down toward the tailbone. If you have any difficulty doing this, support the back of the head and neck on a folded blanket. Broaden the base of the skull too, and lift the crease of the neck diagonally into the center of the head. Make sure your ears are equidistant from your shoulders.

See also The Purpose of Corpse Pose

Reach your arms toward the ceiling, perpendicular to the floor. Rock slightly from side to side and broaden the back ribs and the shoulder blades away from the spine. Then release the arms to the floor, angled evenly relative to the mid-line of torso. Turn the arms outward and stretch them away from the space between the shoulder blades. Rest the backs of the hands on the floor as close as you comfortably can to the index finger knuckles. Make sure the shoulder blades are resting evenly on the floor. Imagine the lower tips of the shoulder blades are lifting diagonally into your back toward the top of the sternum. From here, spread the collarbones.

In addition to quieting the physical body in Savasana, it's also necessary to pacify the

sense organs. Soften the root of the tongue, the wings of the nose, the channels of the inner ears, and the skin of the forehead, especially around the bridge of the nose between the eyebrows. Let the eyes sink to the back of the head, then turn them downward to gaze at the heart. Release your brain to the back of the head.

See also More Restorative Poses

Stay in this pose for 5 minutes for every 30 minutes of practice. To exit, first roll gently with an exhalation onto one side, preferably the right. Take 2 or 3 breaths. With another exhalation press your hands against the floor and lift your torso, dragging your head slowly after. The head should always come up last.

See a video demonstration of how to set up for Corpse Pose

[GO BACK TO A-Z POSE FINDER](#)

Pose Information

Sanskrit Name

Savasana

Pose Level

1

Contraindications and Cautions

Back injury or discomfort: Do this pose with your knees bent and your feet on the floor, hip-distance apart; either bind the thighs parallel to each other with a strap (taking care not to position the heels too close to the buttocks) or support the bent knees on a bolster.

Pregnancy: Raise your head and chest on a bolster.

Modifications and Props

Usually Savasana is performed with the legs turned out. Sometimes though, after a practice session involving lots of outward rotation of the legs (as for standing poses), it feels good to do this pose with the legs turned in. Take a strap and make a small loop. Sit on the floor with your knees slightly bent and slip the loop over your big toes. Lie back and turn your thighs inward, sliding your heels apart. The loop will help maintain the inward turn of the legs.

Deepen the Pose

To help release the brain and quiet the mind in Savasana, take a block and a 10-pound sand bag. After reclining on the floor, position the block on the floor above your head. The block should sit on one of its sides (the height of the block should be about 5 inches), with one of its ends lightly touching your crown. Then lay the sand bag half on

the block and half on your forehead. Scrub the forehead skin down, toward your eyebrows. Then let the brain sink away from this weight.

Preparatory Poses

Savasana should conclude both your asana and your pranayama practices.

Beginner's Tip

Often it's difficult to release the heads of the thigh bones and soften the groins in this pose. This creates tension throughout the body and restricts the breath. Take two 10-pound sand bags and lay one across each top thigh, parallel to the crease of the groin. Then imagine that the heads of the thigh bones are sinking away from the weight, down into the floor.

Benefits

Calms the brain and helps relieve stress and mild depression

Relaxes the body

Reduces headache, fatigue, and insomnia

Helps to lower blood pressure

Partnering

In Savasana, it's especially useful to have a partner check your physical alignment. One of the most difficult parts of the body to align on your own is your head. Have your partner sit at your head and observe its position relative to your shoulders. It's common for students' heads to be tilted or turned to one side or the other. The partner should gently cradle your head in his/her hands and draw the base of the skull away from the back of the neck, lengthening the shorter side of the neck, so that both ears are equidistant from the shoulders. Then your partner can lay your head back down on the floor, making sure that the tip of your nose is pointing directly toward the ceiling.

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Name of Satan

After several years of intense and extensive research, it has all come together.

1. The bible was invented in order to keep esoteric knowledge and mind/soul power in the hands of a select few.

2. Christianity, which began with the Catholic Church, was invented to physically enforce the above and also, to destroy and to replace the original religions. The original religions centered around the reverence for the serpent. The serpent is the symbol of the

kundalini. The "Tree of Knowledge" is really the map of the human soul. It is seen in nearly every ancient religion pre-dating Judeo/Christianity. The trunk symbolizes the spine, and the branches symbolize the chakras and the kundalini pathways. There are 144,000 nadis (channels for the kundalini life force) within the human soul.

The Buddah sat beneath the "Bo Tree" and achieved enlightenment. "Bo means serpent, as in Bo-A or Boo-Ta."¹ The Christian Church stole, twisted and corrupted everthing they could from the original religions. The fig tree was known as "The Tree of Wisdom" *Ficus religiosa*.² The Christian church corrupted this with the placing of fig leaves over the genitals of Adam and Eve.

3. "Satan" in Hebrew means "enemy" and "adversary."

Now, the word "Satan" goes back much, much further than the Hebrew definition. Here is a link everyone should check out.

Note in the upper northwest corner of the map of India, the name of the town "Satana."

"Satnam" and "Sa Ta Na Ma" are sacred mantras used in kundalini (serpent) meditation. The five primal sounds in Ancient Sanskrit, one of the oldest known languages are "SA-TA-NA-MA." "Sa" means infinity; Ta means life; Na means death; and Ma means rebirth. All variations of the name "SATAN" mean TRUTH in Sanskrit, which is one of the world's oldest and most ancient of languages.

All of this has to do with the kundalini life force (the serpent) within us. "Jacob's coat of colors" in the bible is the aura. The number seven is the chakras. The interpreters of the old grimoires have it all wrong about the "seven planets." The ancients knew much more than given credit for regarding astronomy.

Anyone familiar with Chinese medicine and advanced martial arts is aware of the chi (the life force, same as the kundalini) and how it is more active in certain pathways in the body on certain days and hours. I uploaded a chart to the meditations section for this. The authors of alchemy texts in those days put their writings in codes in order to escape persecution by the church.

The sun was another object of veneration for the original religions. This was because of the pure, raw power it bestowed and as it is the source of all life. Drawing down the moon or absorbing energy from the stars is nothing compared to what can be done under the sun, given the knowledge and training. JoS clergy members know this. Holes in the aura are healed and the life force is amplified as with no other source of light.

"Lucifer" was also given to our beloved Father as a name. Lucifer was originally a Roman God with no connection to our Father Satan/Ea. The prefix "Luc" has to do with light. The soul needs light. The morning star, Venus, was a source of light for the ancients as its rising preceded the all-important sun. Venus also rules the important heart chakra.

Father Satan (I prefer to call him Satan, personally), told me he has no problem with people calling him by the names he has been known by for centuries, even though they are inaccurate. I call him Father Satan whenever I communicate with him or thank him for something. To me "Satan" will always mean "adversary," adversary to the enemy lie of Judeo/Christianity.

The Catholic Church knew the original religions had to be replaced with something else and this is where all of the stories in the bible came from. They are all rip-offs from the originals, which had their origins long before Judeo/Christianity ever reared its ugly head.

The Virgin Mary stole from and replaced Astaroth, who was bound, as "the Lady of Heaven." Astaroth was the most popular Goddess in the pre-Christian world. Fictitious Jehova ripped off from Enlil/Beelzebub/Baal, who was the most popular God in the pre-Christian world, and then there is our beloved Creator Father Satan/Ea who wound up as the Serpent and the Devil.

Sexuality, which is the primary aspect of the life force, automatically came under intense scrutiny by the church. Orgasm directly stimulates the kundalini serpent the base of the spine. The creative energy needed to produce another human life can be used to revamp one's life force which advances and empowers one's soul.

Obviously sexual activity could not be prohibited, so fear was used to place it under strict regulation. In the Christian religions, especially the Catholic Church of old, all sexual pleasure was sinful and prohibited by the church. Intercourse was only to produce children and nothing more. Nakedness became a sin because it led to lust. Masturbation was another "mortal sin." Anything that had to do with the raising of the kundalini was severely attacked by the church. The sole purpose of the Christian Church was for the removal of knowledge and nothing more.

While the masses have been stripped of this knowledge and power, a select few who have worked to remove this knowledge use it liberally to enslave the unknowing world. The Jesuit assassins of the Catholic Church are known to even levitate as they draw off of the psychic power from the prayers of their unknowing victims.

¹Cloak of the Illuminati by William Henry, 2003

² Ibid.

Although this book has a lot of valuable information if one reads between the lines, the author is deluded as he believes in the fictitious nazarene.

<http://www.angelfire.com/empire/serpentis666/Hours.html>

65 captures

23 Feb 2012 - 26 Jan 2021

Mar APR May

09

2015 2016 2017

About this capture

Chakra Activity

Our chakras have hours where they are more active, every day. These correspond to the four cardinal points and the seven days of the week. Many of the old magickal texts mention these in the form of the planets. Each chakra corresponds to a specific planet and day of the week. The times of peak activity are important as we can use these times to meditate or work on a specific chakra or use the energies in rituals. The times listed in table below are of the 24 hour clock. For those of you who unfamiliar with this:

13:00= 1pm

14:00= 2pm

15:00= 3pm

16:00= 4pm

17:00= 5pm

18:00= 6pm

19:00= 7pm

20:00= 8pm

21:00= 9pm

22:00= 10pm

23:00= 11pm

Hours	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
	Saturday					
Midnight	Heart	Crown	Third Chakra	Sixth Chakra	Base Chakra	Throat Second
	Chakra					
1:00	Throat	Base Chakra	Heart	Crown	Second Chakra	Sixth Chakra
2:00	Sixth Chakra	Second Chakra	Throat	Base Chakra	Third Chakra	Crown Heart
3:00	Crown	Third Chakra	Sixth Chakra	Second Chakra	Heart	Base Chakra
4:00	Base Chakra	Heart	Crown	Third Chakra	Throat	Second Chakra
5:00	Second Chakra	Throat	Base Chakra	Heart	Sixth Chakra	Third Chakra
6:00	Third Chakra	Sixth Chakra	Second Chakra	Throat	Crown	Heart
7:00	Heart	Chakra	Crown	Third Chakra	Sixth Chakra	Base Chakra
						Throat Second

Chakra

8:00 Throat Base Chakra Heart Chakra Crown Second Chakra Sixth Chakra Third Chakra
9:00 Sixth Chakra Second Chakra Throat Base Chakra Third Chakra Crown Heart Chakra
10:00 Crown Third Chakra Sixth Chakra Second Chakra Heart Base Chakra Throat
11:00 Base Chakra Heart Crown Third Chakra Throat Second Chakra Sixth Chakra
Noon Second Chakra Throat Base Chakra Heart Sixth Chakra Third Chakra Crown
13:00 Third Chakra Sixth Chakra Second Chakra Throat Crown Heart Base Chakra
14:00 Heart Crown Third Chakra Sixth Chakra Base Chakra Throat Second Chakra
15:00 Throat Base Chakra Heart Crown Second Chakra Sixth Chakra Third Chakra
16:00 Sixth Chakra Second Chakra Throat Base Chakra Third Chakra Crown Heart
17:00 Crown Third Chakra Sixth Chakra Second Chakra Heart Base Chakra Throat
18:00 Base Chakra Heart Crown Third Chakra Throat Second Chakra Sixth Chakra
19:00 Second Chakra Throat Base Chakra Heart Sixth Chakra Third Chakra Crown
20:00 Third Chakra Sixth Chakra Second Chakra Throat Crown Heart Base Chakra
21:00 Heart Crown Third Chakra Sixth Chakra Base Chakra Throat Second Chakra
22:00 Throat Base Chakra Heart Crown Second Chakra Sixth Chakra Third Chakra
23:00 Sixth Chakra Second Chakra Throat Base Chakra Third Chakra Crown Heart

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<http://www.angelfire.com/empire/serpentis666/Kundalini.html>

203 captures

08 Nov 2002 - 24 Oct 2025

Mar APR May

07

2015 2016 2017

About this capture

Satanism and the Kundalini Serpent

Bioelectricity, what it is and what it does:

Bioelectricity is also known as the life force, the chi, the body electric, prana, the aura, the spirit, witch power, etc. There are many different names for this energy.

Our bodies run on bioelectricity. Thoughts are electrical impulses in the brain. The brain runs on bioelectricity. When this electricity becomes imbalanced, one has seizures.

The amount of bioelectricity an individual has, determines the degree of their physical, psychological and spiritual health. People, who are ill or depressed, have lesser amounts of bioelectricity. Depression all by itself, is a symptom of too little bioelectricity.

Bioelectricity increases our energy, our immunity to disease, our charisma, instills a positive outlook, and strengthens our thought power. With increased bioelectricity, our thoughts (electrical impulses) become stronger and are more able to manifest themselves in reality.

Some examples of bioelectricity include:

Buddhist monks, who sat motionless in the street, (protesters), were soaked with gasoline and lit on fire. They continued to sit still and burn to death.

Martial artists: busting through concrete with their fists, knife hand "karate chop," enduring major, crushing, and lethal blows, unharmed.

Dim Mak: the deadly martial art of inflicting light specific blows to chi (a variation of bioelectricity) meridians (acupressure points of bioelectric energy flow) during specific times that can cause delayed death, sometimes up to five months later.

When the mind, through fear, panics, or when one is in a life and death situation, this sometimes enables an individual to lift extremely heavy objects, for example, back end of a car, that under normal conditions, would be impossible.

Telekinesis- The ability to move objects with the mind

Pyrokinesis- The ability to set things on fire with the mind

Electrokinesis- The ability to control objects, such as computers that run on electricity

Levitation- Some martial arts and yoga masters have the ability to levitate their bodies into the air.

The strength of one's bioelectricity is the foundation of all magickal success. Old spells with strange ingredients have little or nothing to do with the success of a magickal working, the success depends upon the strength of the mind and the aura [the bioelectrical field] that with proper focus and direction, will affect one's environment and others.

Those known as the Gods (very powerful and advanced extra-terrestrials who have genetically modified their DNA so they don't age), have much of this very energy. Lucifer is known as "the shining one." Many of these Gods "known as Demons" are radiant with this very energy. The hieroglyphs on the walls in the Egyptian temples, tombs and inside the Egyptian Pyramids explain how important this energy is in becoming a God.

Reaching true Godhead is difficult and requires consistent hard work and dedication. Mastery of the mind is essential. The spirit, as long as you are alive, is a part of the physical self. Yes, many of us can astral project (leave our bodies at will), BUT, the physical self acts to empower the soul as long as we are alive. My experience with the dead is they do not evolve in power any more, beyond what they had when they were alive. A spirit remains a spirit until they reincarnate physically. Only through the strength of the soul (powerful bioelectricity), will one ascend into godhood.

Kundalini and the chakras:

Kundalini is the highest form of yoga. It is a god thing. All of the tenets of Yoga, Buddhism, Hinduism, etc., and the western religions, preach helplessness, instruct one on how to be a total victim and try to make sure the results obtained from these disciplines are kept under strict control, if obtained at all. Sacred writings [hieroglyph means "Holy" and glyph means "symbol"] left for us in Egypt [one of the original centers of True Satanism] are instructions for becoming a god.

The objective of mainstream religions, both east and west, is to keep humanity enslaved and powerless. These religions use fear as a tool. "Karma" this, and "Karma" that. Satanism does not preach helplessness. Satan is brilliant, fearless, incredibly strong, and defiant. He rebels against limitations placed upon freedom.

The Chakras

There are seven chakras located along the spine that are the most powerful. These are the "seven seals," written about in the Christian bible book of "Revelation." These are "The seven lamps of fire that burn before the throne of God." They are referred to as "seals" because the enemy aliens sealed them in humanity to prevent our acquisition of godly power and knowledge. We have been cut off from spirituality and the astral world. Thousands of years ago, we were as the Gods, until the earth was attacked and there was "war in heaven." Our being sealed has caused the human race to degenerate. Imbalances in this energy and blockages, along with holes in the aura cause drug and alcohol addiction, depression, a lack of concern for the feelings of others and other forms of life, abusive behavior and many other things that plague humanity.

Kundalini

The SERPENT OF FIRE is the symbol of kundalini. It lies dormant, coiled at the base of the spine, beneath the Muladhara chakra. The objective is to ascend the serpent [powerhouse of energy] from the base of the spine, through all the seven chakras and out through the crown chakra at the top of the head. In order to do this safely, all seven chakras must be completely open and unobstructed.

In order to handle a large amount of bioelectricity safely, one's body must be strong and

all of the seven chakras must be fully open.

Kundalini is the life force and is very sexual in nature. This is the reason the Christian church and other RHP religions ban masturbation and all forms of sex. Sex is the creative power; it is one's use of the life force to create another human being. When one is trained and adept, the use of this force can be applied to many other objectives.

Hatha [physical] yoga can be a big help in stimulating and opening the chakras and very recommended. By increasing our level of physical flexibility, the life force flows easier. One only needs to look at the stiffness of old age and the ill health that accompanies it, old age precedes death.

There are many different methods of awakening this power. Some of these include:

Chanting- Vibration is very powerful. The power of sound can break glass, weaken steel, and cement structures. Vibrations cause the chakras to open and stimulate the kundalini at the base of the spine.

Controlled Breathing (pranyama) - Different methods of controlled breathing are specific to each chakra. We are all aware how important the breath is to the life force. The Egyptian God Thoth has said many times "Life is in the Breath."

Visualization and concentration- Through visualizing and focusing our minds on each chakra, we can open, close and control them.

Revamping the bioelectricity ideally, should be done slowly and gradually. One's physical and spiritual self is accustomed to operating on a certain voltage of bioelectricity.

Increased Bioelectricity:

Can induce intense bliss.

Strengthens and intensifies the aura.

Gives a feeling of lightness, floating, glowing and assists in astral projection (where one wills one's soul to leave one's body and return safely).

Opens one's mind for spirit contact and telepathic communication. Will enable one to resist disease and also provide the power to heal one's self.

Protects the immune system.

Provides the power to work magick- true magick without props- empty handed. This is the art of the true adept. Ceremony is unnecessary.

LIMITATIONS ARE NOT A PART OF SATANISM.

Back to Important Information Concerning Meditation

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http://eridu666.webs.com/Xian_Influence.htm

6 captures

7 Apr 2015 - 9 Sep 2021

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2014 2015 2021

About this capture

Why It Can Be Difficult to Deprogram from Christian Indoctrination

This was in reply to a post in one of the Joy of Satan e-groups:

Something I want to add to this thread. I am posting this to all of the JoS e-groups and forums as there are people here who are new and others are still having problems. Most people are unaware of the extent of the mass mind and its influence. The Judeo/Christian and Muslim virus has infested and has been imbedded in the mass mind for centuries. This is all subliminal. In other words, your logical conscious mind is often not aware of it to the extent that it is there, but your subconscious mind and soul take this filth in. In addition to the extent it has infested and imbedded, it is relentlessly pushed and kept going by idiots world-wide. Take just one year for an example... Pagan holidays were hijacked. Millions were tortured and murdered [so much for the Christian lies of "love" and "peace" and "free will." Christianity has never been tolerant of any other beliefs, especially Paganism. As for the Jews whining about being "persecuted" by the Christians, this is another lie and what little they were was just for show. Catholic Popes during the Inquisition ordered their inquisitors to "Leave the Jews alone."

Christianity has always been pushed [under threat of torture and death] onto the populace. In Japan, the Emperor kicked the Catholic Jesuits out of the country as they wanted to murder all of the Buddhists that would not convert. The Jesuits are another Jewish program and the Jews retaliated in 1945 with bombing Hiroshima and Nagasaki.

Getting back to the year, what were once Pagan holidays and celebrations, all of this has been hijacked with the energies being directed into Judaism and Christianity. If you do some research, this is world-wide and in nearly every country, with the exception of Islamic countries and they do their own spiritual destruction and subliminal ugliness, infesting the mass mind with total rot. Also, in addition to the main holidays, there are other numerous dates where the Christians spew their filth. Take Spain for example, their huge celebration of "Holy Week" and then there is that "Pentecost" which was also hijacked and the list is extensive. Take all of that energy, along with the churches and their slavish worshipping fools, who work relentlessly for not only their own damnation and destruction, but also that of all of humanity and all life on this earth. They are too stupid and deluded to see this.

Then, there is the Jewish-controlled media. All the while the Jews pretend to be enemies of Christianity and persecuted by it... this is to fool the populace. Most people actually believe these lies, while in truth, the Jews promote Christianity zealously behind the scenes, though they do so quietly and secretively, no different from those kosher symbols on our food bottles and jars, etc. Many TV shows and movies are steeped in Christianity. For example, many years ago, "Little House on the Prairie" was aired during what was called "family hour." It not only had heavy Christian themes, but with the Jewish knowledge of psychology, it combined those themes with strong emotional reactions that were intended to be deeply touching for the audience. This sort of thing is powerfully subliminal, especially when it affects more than one sense/emotion. Then, there was the family series "The Waltons" that promoted the same sort of subliminal Christian messages. I haven't watched any regular TV in probably more than 30 years, so this is going way back, but my point is, anyone here with even half a brain is aware of how the Jews control the media. Another one... the 1959 movie "Ben Hur." I heard there was a recent sequel, but I wouldn't waste my time. The music, that filthy Nazarene and all of the of subliminal messages intended to associate Christianity and its related themes in the average mind with deeply touching, profound tear-jerking and emotionally moving scenes. Few people would not be emotionally moved at the ending of that movie and the Jews who wrote and promoted this knew it. I also want to add, that movie was promoted for families, and children saw it and it had bloody violence in it along with other unsavory content that was not suitable for children.

I also mentioned in my other sermons, I like to do crossword puzzles, as do other millions of people. It is glaringly obvious, most, if not all of the word and other puzzle books on the newsstand were authored and published by Jews. Most of these puzzles and even in your local newspaper have queries about that filth bible. In other words, it is taken for granted that the populace is supposed to just know this lethal garbage, like it is common knowledge. How many of you can walk down an aisle in a market or store during the Yule season and hear instrumental Xmas hymns and even though there may not be words in a particular hymn, how many of you know the lyrics by heart? This is the kind of crap I mean. It is and has been so infested and imbedded; most of us know the lyrics verbatim. The music alone is enough and before you know it, your mind pulls up the lyrics.

Then, for those of us who were forced to go to church when we were under-age, the embedded prayers. The robotic, stupid, meaningless trash that we had to memorize and repeat endlessly. Every stinking vile church service/mass is a repeat of the human blood living sacrifice of that foul Nazarene. It is so repetitive and purposely imbedded to no end. To add to this, most people are literally bored out of their minds and when dozing off or in a mentally receptive state, this psychological poison takes hold like hypnosis. That is where it really gets imbedded and even those with the lowest intelligence levels are very open and receptive as it is endlessly repetitive and reinforced. This is why this world is in the current state of depravity, the wars, the extreme suffering and every other ugly and negative thing. Individuals do not have to read the bible. All they have to do is to tie into that negative energy and it is embedded in the mass mind and right now, this earth is on the brink of disaster.

The Christian Mass and How it Ties into Jewish Ritual Murder

In addition to its being perpetuated by humanity, enemy aliens known as Greys who have a micro-chip implant, work relentlessly to push this malignant program. Many of us have been directly harassed by this alien degenerate scum spiritually on the astral. Christianity and its related lethal poisonous programs do NOT take "NO" for an answer. Just as humans who have been heavily infected with the Christian virus and tie into its energy have an obsessive/compulsive disorder when it comes to getting others to "accept Jesus" enemy spooks do the very same. Now that some level of Free-thought and freedom of religion have been established in most Western Developed countries, these alien spooks are working even harder in other ways to try to destroy it. Enemy spooks cannot refrain from harassing those of us who know the truth. I will tell you though, there does come a time when they will no longer try to deceive you with the Christian lies. That is when you know the truth 100%. Then, they resort to other tactics of harassment.

My advice to all of you who are having problems getting Christian, Muslim and related imbedded poison out of your minds is to study, study and do more studying. There are a load of sermons, articles and all kinds of reading material on the main JoS website, Satan's Library and Exposing Christianity.

If any of you are having reservations in regards to trying to call upon our original Gods [Demons], then my advice is to wait. There is no hurry. Clear your mind first and then and only when you feel completely relaxed and comfortable, you can go ahead with this. True Satanism is liberation and freedom, especially spiritual liberation and freedom. You only need to be yourself. Nothing is forced upon you. Be aware of and know this. Just be free. If there is something you are not completely comfortable with, then don't do it. Work on yourself and work on ridding your mind of that foul toxic Christian waste first and replace it with positive knowledge, positive thoughts and a positive faith. Positive faith is NOT blind faith. Positive faith is faith in what you know to be true and faith in yourself to make the correct choices FREE OF COERSION AND ANY FEAR!

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http://see_the_truth.webs.com/inquisition.html

120 captures

5 Feb 2012 - 21 Mar 2023

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2014 2015 2016

About this capture

The Inquisition:
A History of Christian Torture
Mass Murder and
Destruction of Human Life

"The Christian resolve to find the world evil and ugly, has made the world evil and ugly."
- Friedrich Nietzsche

Today, the Christian Church does not have the power it once had, yet, we have witnessed the Christian abuses of children, child rape, molestation and other vile acts that reveal the true nature of many Christians and the effects their "God" has upon his followers. The pedophilia scandals are just a small sample of what Christians are capable of. This is due to the evil energy they tie into. "God" and the "Devil" are backwards! This can be plainly seen in the Old Testament where that "God" of Christianity was "a Murderer and a Liar from the beginning."

Years ago, when the Christian church had complete control over government, human life and spirit, we can see from the inquisition, just how sick these people are and just what lengths they will go to get you to accept "Jesus." Just as is seen in the numerous Christian abuses of children today, years ago, with the Inquisition, girls as young as nine and boys as young as ten were tried for witchcraft. Children much younger were tortured to extract testimony against their parents.¹ Children were then flogged while they

watched their parents burn.

The Inquisition was early communism. The Catholic Church was the NKVD and KGB of the Middle Ages. For more detailed information, read *The Gulag Archipelago* by Aleksandr Solzhenitsyn. The Inquisition and communism, both Jewish programs are both nearly identical systems of mass murder, torture, and enslaving the masses.

"Christianity and communism are very close spiritually and ideologically. This is a fairly well known concept that has been adopted by various thinkers, from Thomas More to Lev Tolstoy. Few people know that the world's first socialist state was established in Paraguay and was based on the ideas of Catholic Jesuits before Marx created his teachings."

"The "Society of Jesus" - the Jesuit religious order - in the Catholic Church was roughly equivalent to the KGB in the Soviet Union."

Above quotes taken from "Pravda" [The main Communist Party Newspaper and leading newspaper of the former Soviet Union] From the article: Is there any difference between Christianity and Communism? 30/04/2013

Truth be known, nearly all of the inquisitors and high-ranking Catholic clergy were Jews.

A documented case in the Silesian town of Neisse reveals a huge oven was constructed, which over a ten year period, more than a thousand "condemned witches, some as young as two years old" were roasted alive.² Many victims were also extremely old, some in their 80's. This made no difference to the church.

The Christian Church murdered, tortured, mutilated and destroyed millions and millions of lives both directly through the Inquisition and indirectly through all of the wars they incited. The damage and destruction this foul religion has perpetrated against humanity is almost beyond comprehension. Most people aren't even aware of the facts. Between the years of 1450-1600, the Christian Church was responsible for the torture, and burning of some 30,000 alleged "witches."³

During the reign of the Roman Emperor Constantine CE 306-337 the doctrines of the Christian church were regarded as the foundation of law.⁴ Heretics [persons who opposed church teachings, or who were even accused of such] were sought out, tortured and eventually murdered. Heresy was an offense against the State as well as the Church. For hundreds of years, civil rulers tried to stamp out all heresy.

As early as CE 430, the Church leaders declared heresy punishable by death. In CE 906, "The Canon Episcopi" was the first Church body to expressly forbid the use of witchcraft.⁵ Before the Inquisition was fully underway, the Church accepted heretics back into the fold, under terms it considered reasonable. The following is an example:

For three Sundays, the heretic was stripped to the waist and whipped from the entrance of the town/village all the way to the church door. He/she was to permanently deny him/herself meat, eggs, and cheese except on Easter, Pentecost and Xmas, when

he/she is to eat of them as a sign of his/her penance. For twenty days, twice a year he/she was to avoid fish and for three days in each week fish, wine and oil, fasting, if his/her health would permit.

He/she was to wear monastic vestments with a small cross, sewn on each breast. He/she was to hear mass daily. Seven times a day, he/she was to recite the canonical hours and in addition, at Paternoster ten times each day and twenty times each night. He/she was to observe total abstinence from sex. Every month he/she was to report to a priest who was to keep the heretic under close observation. He/she was to be segregated from the rest of the community.⁶

There is no precise date for the beginning of the Inquisition, most sources agree it manifested during the first six years of the reign of the Catholic Pope, Gregory IX, between 1227 and 1233. Pope Gregory IX who ruled from 1227-1241 is often referred to as the "Father of the Inquisition."

The Inquisition was a campaign of torture, mutilation, mass murder, and destruction of human life perpetrated by Christians and their Jewish root. The Church increased in power until it had total control over human life, both secular and religious. The Vatican wasn't satisfied with the progress made by regional leaders in rooting out heresy. Pope Innocent III commissioned his own inquisitors who answered directly to him. Their authority was made official in the papal bull of March 25th, 1199.⁷ Innocent declared "anyone who attempted to construe a personal view of God which conflicted with the Church dogma must be burned without pity."⁸

In 1254, to ease the job of the inquisitors, Pope Innocent IV decreed that accusers could remain anonymous, preventing the victims from confronting them and defending themselves. Many churches had a chest where informants could slip written accusations against their neighbors. Three years later, he authorized and officially condoned torture as a method of extracting confessions of heresy. ⁹

Victims were tortured in one room, and then, if they confessed, they were led away from the chamber into another room to confess to the inquisitors. This way it could be claimed the confessions were given without the use of force. The Inquisitional law replaced common law. Instead of innocent until proven guilty, it was guilty until proven innocent.

Inquisitors grew very rich, accepting bribes and fines from the wealthy who paid to avoid being prosecuted. The wealthy were prime targets for the church who confiscated their property, land and everything they had for generations. The Inquisition took over all of the victims' possessions upon accusation. There was very little if any chance of proving one's self innocent, so this is one way the Catholic Church grew very wealthy. Pope Innocent stated that since "God" punished children for the sins of their parents, they had no right to be legal heirs to the property of their parents. Unless children came forth

freely to denounce their parents, they were left penniless. Inquisitors even accused the dead of heresy, in some cases, as much as seventy years after their death. They exhumed and burned the victim's bones and confiscated all property from their heirs, leaving them with nothing. 10

The actions of the inquisitors had devastating effects on the economy that left entire communities totally impoverished while the church gluttoned with wealth. They also crippled the economy by holding certain professions suspect. Inquisitors believed the printed word to be a threat to the church and interfered with the communication brought about by the invention of the printing press in the 15th century. Maps, cartographers, traveling merchants and traders were all placed under intense suspicion; a threat to the church.

Although the church had begun murdering people it deemed heretics in the 4th century and again in 1022 at Orléan, papal statutes of 1231 insisted heretics suffer death by fire. Burning people to death prevented the spilling of blood. John 15:6 "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The pedophilia witnessed today is just a small example of the insanity and the twisted, warped minds of most Christians and where any power that they obtain leads to.

The Witch hunts, 1450-1750 were what R H Robbins [The Encyclopedia of Witchcraft and Demonology] called "the shocking nightmare, the foulest crime and deepest shame of western civilization." In this 300-year period, the church stepped up the mass murder and systematic torture of innocent human beings. Torturers were allowed as much time as they needed to torture their victims. Most courts demanded that prior to the torture, the victim be thoroughly shaved, claiming that any Demon left undetected in the victim's body hair might intervene to deaden the pain that the torturers inflicted or answer for the victim.¹¹

Doctors would be in attendance if it seemed the victim might die from the torture. The victim would then be allowed to recover a little before more torture was applied. If the victim died during the torture, inquisitors claimed the Devil intervened with the purpose of sparing the victim further pain or preventing them from revealing his secrets.¹² Those who fainted had vinegar poured into their nostrils to revive them. The victim's families were required under law to reimburse the courts for the costs of torture. Entire estates were seized by the church. Priests blessed the torture instruments prior to their being used. Certain devices were employed to inflict the maximum pain; indisputable evidence of the sick Christian mind:

Judas Cradle

The victim was pulled up by a rope or chain and then lowered to the point. The torturer controlled the pressure by attaching weights to the victim or rocking or raising and

dropping the victim from various heights.

Brodequin [The Boots]

The brodequin was used to crush the legs by tightening the device by hand, or using a mallet for knocking in the wedges to smash the bones until the bone marrow spurted out. People who passed out were further condemned as the losing of consciousness to be a trick from the Devil in order to escape pain.

Burning the feet.

Oil, lard and grease were applied to the feet before roasting them over a fire. A screen was used to control or increase the pain as exposure to the fire was applied on and off for maximum suffering. Also, as a variation, some victims were forced to wear large leather or metal boots into which boiling water or molten lead was poured.

Hanging and the Strappado

The victim's hands were bound behind the back. They were then yanked up to the ceiling of the torture chamber by a pulley and a rope. Dislocation ensued. Christians preferred this method, as it left no visible marks of torture. Heavy weights were often strapped to the victim to increase the pain and suffering.

Squassation was a more extreme form of the torture. This method entailed strapping weights as much as hundreds of pounds, pulling limbs from their sockets. Following this, the Christian inquisitor would quickly release the rope so they would fall towards the floor. At the last second, the Christian inquisitioner would again yank the rope. This dislocated virtually every bone in the victim's body. Four applications were considered enough to kill even the strongest of victims.

Many were hung upsidedown as well until strangulation ensued.

Heretic's Fork

This device was often used to silence the victim on the way to the burning stake, so they could not reveal what had occurred in the torture chamber or defend themselves in any way.

Ripping the flesh

Christian clergy delighted in the tearing and ripping of the flesh. The Catholic church learned a human being could live until the skin was peeled down to the waist when skinned alive. Often, the rippers were heated to red hot and used on women's breasts and in the genitalia of both sexes.

Breast Rippers

The Iron Torture Chair was studded with spikes. The victim was strapped in nude and a fire was lit beneath the chair. Heavy objects were also be used. They were placed upon the victim to increase the pain of the spikes. Blows with mallets were also inflicted. Often, other torturous devices were applied with the chair such as the flesh ripping pincers, shown above and leg crushing vices.

Skull Crusher

This one speaks for itself. Christian clergy preferred this device because it did not leave visible marks, unless the skull was completely crushed, which happened.

The Rack

The Rack, aka the Ladder was another device that was used extensively. The procedure was to place the nude or near nude victim horizontally on the ladder or rack. Ropes were used to bind the arms and legs like a tourniquet. The knot could be steadily twisted to draw tight the ropes and stretch the victim to where the muscles and ligaments tore and bones broke. Often, heavy objects were placed upon the victim to increase the pain. This was considered by the church to be "one of the milder forms of torture."

The Wheel

The nude victim, was stretched out, lying face downward on the ground or on the execution dock, with his or her arms and legs spread, and tied to stakes or iron rings. Wooden crosspieces were placed under the wrists, elbows, ankles, knees and hips. The inquisitor then smashed limb after limb and joint after joint, including the shoulders and hips, with the iron-tyred edge of the wheel, taking care not to bring about the death of the victim. There were splinters of smashed bones, blood spurted everywhere, and the victim's entire skeleton was crushed and smashed. Thereafter the shattered limbs were "braided" into the spokes of the large wheel.

The wheel has to be one of the most gruesome of all torture devices. The idea is, that the victims' limbs are shattered and entwined around the spokes of the wheel, attaching them to it.

The Thumbscrew

The thumbscrew was a device where the victim's thumbs were placed and systematically crushed. Similar devices were used on the toes. Thumbscrews were often applied at the same time as the strappado and other torture devices to inflict more pain.

The Water Torture

The victim was stripped and bound to a bench or table and a funnel was inserted and pressed down into his throat. Water was poured into the funnel in jugs full with his/her nose being pinched, forcing him/her to swallow. After this was repeated enough times to where the victim's stomach was almost to burst, the bench or table was then tilted, with the victim's head pointing to the floor. The water in the stomach put painful pressure on

the victim's lungs and heart. There was not only the incredible pain with this, but also, the feeling of suffocation. Inquisitors would also beat upon the stomach with mallets to the point of internal rupture. In another variation, the victim was forced to swallow large quantities of water together with lengths of knotted cord. The cords were then violently yanked from the victim's mouth resulting in disemboweling.

The Iron Maiden also known as the "Virgin Mary"

Covering the front side of this device was a statue of the Virgin Mary, inside were spikes, sharp knives or nails. Levers would move the arms of the statue, crushing the victim against the knives and nails.

Other devices and methods:

Forced feeding of overly salted foods that resulted in extreme thirst, then, the denial of water.

Immersion in scalding water laced with Lime.

Yanking back and forth by 2 or more inquisitors with ropes attached to a spiked iron collar. This tore the flesh on the victim's neck. Variations used screws that could be tightened.

The prayer stool. A spike board on which the victim was forced to kneel.

Stocks which were fitted with iron spikes

Slowly roasting victims over fire.

"Walking a Witch" entailed forcing a victim to walk back and forth for days on end until completely exhausted. A variation of this was having the victim sit cross legged upon a wooden stool, being deprived of movement or sleep. Some victims were as much as 80 years old.

"Thrawing." Similar to the spiked iron collar, only a rope was tied tightly around the head and the victim was yanked back and forth.

"Turkas." These were a variation of pincers used to pull out fingernails.

Many were thrown in filthy dungeons with no light or human contact, in addition, often being chained or confined in the stocks.

"Scoring above the Breath" the ancient belief that bleeding a witch above the mouth and nose would break a spell incited inquisitors to tear flesh, stick with needles and other instruments upon the victim's face.

Galileo Galilei, the famous Italian astronomer and physicist was one of the most noted victims of the Inquisition. A letter in which he attempted to demonstrate the Copernican theory, that the Earth is not the center of the universe, was forwarded by some of his enemies to the inquisitors in Rome. He was tried in 1633 and found guilty of heresy. He was forced to recant [publicly withdraw his statement] and was sentenced to life imprisonment under house arrest.

In 1979, Pope John Paul II declared that the Roman Catholic Church "may have been mistaken in condemning him," and he established a commission to study the case.¹³ In 1993, the Catholic Church "officially" pardoned Galileo. In other words, they forgave him for teaching that the planets revolve around the Sun, not the Earth.

Loss of human life:

Salzburg, Austria, 1677-1681 over 100 murdered

Basque region of the Pyrenees; 1608, Lawyer Pierre de Lancre was sent to the region to "root out and destroy those who worshipped Pagan Gods." Over 600 tortured and murdered.

Witch judge Henri Boguet c. 1550-1619 sent some 600 victims to their deaths in Burgundy, many of them young children who were systematically tortured and then burned alive.

A pregnant woman was burned alive and from the trauma, she gave birth before she died. The baby was tossed back into the flames.

Swedish town of Mora, 1669, more than 300 murdered. Among them, 15 children. Thirty-six children between the ages of 9 and 15 were made to run the gauntlet and were beaten with rods upon their hands once a week for an entire year. Twenty of the youngest children, all under the age of 9 were whipped on their hands at the church door for 3 Sundays in succession. Many more were severely beaten for witchcraft offenses.

In Scotland, under the rule of Oliver Cromwell, a total of 120 in a single month were murdered in 1661. Estimates of the total dead have been as high as 17,000 between 1563 and 1603.

In Würzburg, Germany, the Chancellor wrote a graphic account in the year of 1629: "...there are three hundred children of three or four years, who are said to have had intercourse with the Devil. I have seen children of seven put to death, and brave little scholars of ten, twelve, fourteen and fifteen years of age..."

Between the years of 1623 and 1633, some 900 "witches" were put to death throughout Würzburg. This was largely maintained by the Jesuits.

The Chronicler of Treves reported in 1586 that the entire female population of two villages was wiped out by inquisitors. Only two women were left alive.

Noted cases included the Knights Templar, Joan of Arc who was chained by the neck, hands and feet and locked in a cramped iron cage, Galileo, who stated that the Earth revolved around the Sun and was not the center of the universe as the church taught(See above).

The above accounts were taken from Cassel Dictionary of Witchcraft by David Pickering.

On Sunday, March 12th, 2002, the Pope John Paul II apologized for the "errors of his church for the last 2000 years."

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¹The Dark Side of Christian History by Helen Ellerbe, page 124

²Cassel Dictionary of Witchcraft by David Pickering, article on "Germany", page 108

³Cassel Dictionary of Witchcraft by David Pickering, article on "Inquisition", page 146

⁴ World Book Encyclopedia article on "Inquisition." ©1989

⁵ Wizards and Sorcerers by Tom Ogden, article on "Inquisition."

⁶ The Dark Side of Christian History by Helen Ellerbe, page 77

⁷Wizards and Sorcerers by Tom Ogden, article on "Inquisition."

⁸The Dark Side of Christian History by Helen Ellerbe, page 77

9Wizards and Sorcerers by Tom Ogden

10The Dark Side of Christian History by Helen Ellerbe, page 80

11Cassel Dictionary of Witchcraft by David Pickering article on "Torture."

12Cassel Dictionary of Witchcraft by David Pickering, article on "torture."

13World Book Encyclopedia article on "Galileo." ©1989

BACK TO EXPOSING CHRISTIANITY

http://www.angelfire.com/dawn666blacksun/Hiroshima_Nagasaki.html

26 captures

30 Nov 2014 - 12 May 2025

Feb MAY Jun

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About this capture

Hiroshima & Nagasaki: A Jewish Experiment

Hiroshima Before

Hiroshima After

"It was only after the war that the American public learned about Japan's efforts to bring the conflict to an end. Chicago Tribune reporter Walter Trohan, for example, was obliged by wartime censorship to withhold for seven months one of the most important stories of the war.

In an article that finally appeared August 19, 1945, on the front pages of the Chicago Tribune and the Washington Times-Herald, Trohan revealed that on January 20, 1945, two days prior to his departure for the Yalta meeting with Stalin and Churchill, President Roosevelt received a 40-page memorandum from General Douglas MacArthur outlining five separate surrender overtures from high-level Japanese officials. (The complete text of Trohan's article is in the Winter 1985-86 Journal, pp. 508-512.)

This memo showed that the Japanese were offering surrender terms virtually identical to the ones ultimately accepted by the Americans at the formal surrender ceremony on September 2 -- that is, complete surrender of everything but the person of the Emperor. Specifically, the terms of these peace overtures included:

- Complete surrender of all Japanese forces and arms, at home, on island possessions, and in occupied countries.
- Occupation of Japan and its possessions by Allied troops under American direction.

- Japanese relinquishment of all territory seized during the war, as well as Manchuria, Korea and Taiwan.
- Regulation of Japanese industry to halt production of any weapons and other tools of war.
- Release of all prisoners of war and internees.
- Surrender of designated war criminals. 1

Few people can comprehend the extent of horrors that resulted from the use of atomic weapons. The civilians of Hiroshima were attacked early in the morning. Citizens were getting ready to go to their jobs, children were preparing for school and no one was aware of what was to come. When Colonel Tibbits dropped the bomb, the shock waves were so intense that they knocked the plane about in the sky. The area where the bomb hit; the center was as hot as the surface of the sun. People melted into walls, only the shadows of their charred images remained.

The plight of the survivors was even far worse. The skin peeled right off of the bones of the many who were still living. Hair fell out of their heads in clumps. Fetuses fell right out of the abdomens of pregnant women. Many others suffered third degree burns and long-term horrendous effects, such as keloid scars caused by thermal radiation.

"President Truman steadfastly defended his use of the atomic bomb, claiming that it "saved millions of lives" by bringing the war to a quick end. Justifying his decision, he went so far as to declare: "The world will note that the first atomic bomb was dropped on Hiroshima, a military base. That was because we wished in this first attack to avoid, insofar as possible, the killing of civilians."

This was a preposterous statement. In fact, almost all of the victims were civilians, and the United States Strategic Bombing Survey (issued in 1946) stated in its official report: "Hiroshima and Nagasaki were chosen as targets because of their concentration of activities and population."

If the atomic bomb was dropped to impress the Japanese leaders with the immense destructive power of a new weapon, this could have been accomplished by deploying it on an isolated military base. It was not necessary to destroy a large city. And whatever the justification for the Hiroshima blast, it is much more difficult to defend the second bombing of Nagasaki."

After the July 1943 firestorm destruction of Hamburg, the mid-February 1945 holocaust of Dresden, and the fire-bombings of Tokyo and other Japanese cities, America's leaders -- as US Army General Leslie Groves later commented -- "were generally inured to the mass killing of civilians." 2

"The experiment has been an overwhelming success," President Harry S. Truman reportedly told his shipmates upon learning that the U.S. military had dropped the atomic bomb on Hiroshima.

"After the bombings, Japanese filmmakers attempted to document the horror that the atomic bombs left in Japan. Recognizing this as a potential threat, the U.S. military seized all Japanese footage and then placed an order banning all future filming." 3

Hiroshima and Nagasaki fact and fiction:

- Lie: Leaflets were dropped on Japanese cities to warn civilians to evacuate.
- Truth: Leaflets were dropped after we bombed Hiroshima and Nagasaki.
- Lie: Our use of the atomic bombs shortened the war.
- Truth: The Japanese were looking for peace when they returned from the Potsdam Conference on Aug. 3, 1945, three days before the U.S. military bombed Hiroshima.
- Lie: We bombed Hiroshima, which was an important Japanese Army base.
- Truth: We bombed the city center of Hiroshima, which had a population of 350,000.
- Truth: Only four of the 30 targets were, in fact, military in nature. 4

In truth, the atomic bombings of Hiroshima and Nagasaki were experiments, masterminded, and advocated by Jews.

"We may never actually have to use this atomic weapon in military operations as the mere threat of its use will persuade any opponent to surrender to us."
 —Chaim Weizmann [Jew]

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1 Institute for Historical Review Article: Was Hiroshima Necessary? Why the Atomic Bombings Could Have Been Avoided by Mark Weber

2 Ibid.

3 Ibid.

3 www.naturalnews.com/019176_atomic_bomb_Hiroshima

BACK TO THE REAL HOLOCAUST

http://www.angelfire.com/dawn666blacksun/Hiroshima_Nagasaki.html

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3 www.naturalnews.com/019176_atomic_bomb_Hiroshima

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http://www.angelfire.com/empire/serpentis666/Pendulum_Practice.html

67 captures

15 Apr 2005 - 14 Jul 2024

Nov DEC Jan

11

2014 2015 2016

About this capture

Pendulum Practice

Everything takes practice, patience, and above all persistence in the psychic realm. Most pendulum adepts have worked with their pendulums for years. When one is advanced, a pendulum can reveal practically anything.

For those of you who are serious about becoming proficient with a pendulum, I suggest you start out with asking the pendulum several unimportant questions at the beginning of your day, questions that pertain to events you know will occur during your day. For example: Will it rain today? Will I receive money today? Will I get off from work early today? Ask easy questions that are not of any great importance, as emotions and desires very much affect the answers we receive and this is where inaccuracy can step in. Record the questions in your black book/book of shadows/journal. At the end of your day go through each question and write the answer and note whether the pendulum was accurate or not. You can also use your pendulum for finding lost or misplaced items. Always record the accuracy in your black book.

After several months, you should notice a lot of improvement in your accuracy. If you want to advance further, try asking the pendulum questions using a map.

When recording your work in your black book, it is often helpful to note the time of day, the Moon phase, the weather and other phenomena. For ladies, including your time in your menstrual cycle is also very important. I have found this affects us more than most are aware of as it has to do with the Moon. Remember, it is always important to be as relaxed as possible when working with a pendulum as to access the right/psychic side of your brain, which operates through the pendulum.

BACK TO SATANIC WITCHCRAFT MAIN PAGE

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<http://www.angelfire.com/empire/serpentis666/HELP.html>
194 captures
05 Dec 2003 - 27 Jun 2025
Dec JAN Feb
20
2015 2016 2017

About this capture

Help From Our Gods

When one is a newly dedicated Satanist, Demons will usually offer their assistance. The objective of Satanism is advancing one's soul and powers and becoming as a god. All of the categories below are areas where humans can help themselves when enough knowledge and personal power are secured through Power Meditation.

Demons are always available for spiritual guidance.

ALCOHOL/DRUG ADDICTION

Buer

ANIMALS

Animals and children are sacred to Satan and his Demons. Animals should always be given proper care and respect. About Familiars

Caim [Communication with]

Hagenti [aka Bastet] [Cats]

Nebiros

Volac [Serpents]

Familiars [Provides]

Alloces

Amy

Amdusias

Belial

Buer

Decarabia

Gaap [Can take from the custody of another mage]

Malphas

Morax

Paimon

Purson

Sabnack

Shax

ASTRAL PROJECTION/TRAVEL [Assists with]

About Astral Projection

Asmodeus

Sargatanas

Baal [Beelzebub]

Balam

Bathin [aka Nephthys] [Takes you where you want to go]

Gaap

ANSWERS QUESTIONS

Astaroth

Asmodeus

Aini

Gusion

Marchosias

Orobas

Ose

Phoenix

Purson

Vassago

BUSINESS/HELP ON THE JOB

Belial [Promotions]

Lilith [Help for women] *Lilith appears to whom she chooses and is not to be summoned.

Eligor [aka Abigor] [Business and financial success]

Gusion [Promotions]

Paimon [Promotions]

Volac [Finds one a good job]

Vapula [Help in manual professions]

CHARISMA, WIT, HUMOR [Bestows]

Aini

Balam

Foras

Ipos [aka Anubis]

Zagan [aka Dagon]

CLAIRVOYANCE

Astaroth

Asmodeus

COURT CASES

Eligor [aka Abigor]

DECISIONS [Help in making important]

Baal [Beelzebub]
Botis
Bune

DIVINATION [Teaches]

ASTROLOGY
About Astrology
Azazel
Amy
Bifrons
Furcas
Morax

GEOMANCY [Divination using the Earth]
Asmodeus
Azazel

HYDROMANCY [Divination by water]
Caim

OCCULT SCIENCES
Glasya-Labolas

PALMISTRY
Furcas

PYROMANCY [Divination by fire]
Furcas
Raum

FORETELLS THE FUTURE
Astaroth
Eligor [aka Abigor]
Amon
Balam
Barbatos
Baal Berith
Flauros
Gusion
Ipos [aka Anubis]
Orobas
Purson

Vassago
Vine
Vual

FRIENDSHIPS [Reconciling, obtaining]
Astaroth [Obtains of those in power]
Amon
Barbatos
Botis
Gusion
Ipos [aka Anubis]
Volac

GUARDING IMPORTANT POSSESSIONS
Asmodeus

HEALTH/HEALING
Buer
Marbas
Valefor

HERBALISM
About Herbs
Bathin [aka Nephthys]
Bifrons
Decarabia
Foras
Morax [For magick]
Stomas

HONORS/STATUS/PROMOTIONS
Astaroth
Belial
Baal Berith
Forneus
Gusion
Orobas
Paimon

INTELLECT/WISDOM/KNOWLEDGE

Astaroth
Aini
Baal [Beelzebub]
Balam
Bim
Crocell
Glasya-Labolas
Hagenti [aka Bastet]
Marbas
Marbas
Vapula
Zagan [aka Dagon]

LEGAL PROBLEMS/COURT CASES

Eligor [aka Abigor]

LOVE

Sargatanas [Bestows skill at lovemaking]
Asmodeus [Breaks up relationships/marriages]
Amon
Beleth [Works well for bringing love to women]
Dantalian
Eligor [aka Abigor]
Furfur
Gaap [Causes love or hate]
Gomory [Works well for bringing love to men]
Lerajie [Breaks up relationships/marriages, gets rid of rivals]
Raum [Incites love and passion]
Saleos [Encourages fidelity]
Sytry
Vual
Zepar

MILITARY

Eligor [aka Abigor]
Abaddon
Agaliarept
Cimeries [Patron]
Mulciber
Sabnack [Protects soldiers and their camps]

Vepar [Naval]

MONEY

Money Meditation

Lucifuge Rofocal

Andromalius [Finds it]

Amy [Shows the way to fortune and wealth]

Belphagor

Bune

Mammon

Raum

MUSICIANS

Amdusias

Azazel

WORKING WITH THE DECEASED

About Necromancy

Bifrons

Bune

Gamygen [Gives reports on those in Hell]

Murmur

Nebiros

NUMBERS-LUCKY [Provides]

Volac

PAST, PRESENT [Discerns]

Amon

Balam

Barbatos

Baal Berith

Botis

Flauros

Gaap

Glasya-Labolas

Gomory

Gusion

Ipos [aka Anubis]

Orobas

Purson
Vassago
Vine
Vual

POETRY
Phoenix

POLICE [Helps with problems with]
Abigor aka Eligor

SORCERERS/MAGES [Helps with magick]
About Magick
Agares [Destroys spirits sent by an enemy]
Bifrons [Works with the dead to assist in magick]
Flauros [Protects against spirits sent by an enemy]
Gaap [Teaches how to consecrate things]
Malphas
Morax [Teaches the magickal uses of stones and herbs]
Orobas [Protects against spirits sent by an enemy]
Seere
Valefor [Assists in magickal healing]
Vine [Excellent in many areas for mages/sorcerers]
Volac [Provides serpents]

STONES [Magickal usage, the properties and powers of]
Bathin [aka Nephthys]
Bifrons
Foras
Morax
Nebiros
Stomas

FOR STUDENTS: A LIST OF SUBJECTS

STRENGTH/COURAGE
Botis
Cimeries

Ipos [aka Anubis]
Marchosias [Assists in fights]

WOMEN'S RIGHTS/ISSUES

Lilith [Help for women] *Lilith appears to whom she chooses and is not to be summoned.

Marchosias
Morax

WRITING

Phoenix

GODS A - B

GODS C - F

GODS N - R

GODS S - Z

HIGH RANKING GODS AND CROWNED PRINCES OF HELL

Back to Demons, the Gods of Hell

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<http://www.angelfire.com/empire/serpentis666/SATANIC.html>

222 captures

21 Oct 2002 - 12 Oct 2025

Dec JAN Mar

23

2015 2016 2017

About this capture

Making a Commitment to Satan

Had I as many souls as there be stars, I'd give them all for Mephistopheles!"

-Dr. Faustus

*Please read the Frequently Asked Questions at the bottom of the page.

What happens when I make a formal commitment to Satan?

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they stand for (Enemies of Satan), we renounce them permanently in the dedication ritual. This proves to be psychologically healthy and liberating.

The initiation ritual is very personal, unless you decide to have friends participate, or are doing it as part of a group.

You will need:

1 or more black, blue or red candles (as many as you like)

A sterilized needle or razor

A piece of clean paper, large enough to write the prayer below

A dry pen, where you sign your name in blood (dip the tip of the pen in your blood)

Write the following prayer:

Before the almighty and ineffable God Satan/Lucifer and in the presence of all Demons of Hell, who are the True and the Original gods, I, (state your full name) renounce any and all past allegiances. I renounce the false Judeo/Christian god Jehova, I renounce his vile and worthless son Jesus Christ, I renounce his foul, odious, and rotten holy spirit.

I proclaim Satan Lucifer as my one and only God. I promise to recognize and honor him in all things, without reservation, desiring in return, his manifold assistance in the successful completion of my endeavors.

It is important to bathe before any rituals you perform, this is done out of respect. When you are ready, you can light the candle. Take the needle, prick the index finger of your left hand, squeeze some blood out.

Sign your name in blood.

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At the end of the ritual, close with the words "So mote it be." And a Big "HAIL SATAN!!"

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If there is absolutely no way you can perform the ritual without placing yourself in danger, you can perform it in your astral temple.

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http://www.angelfire.com/empire/serpentis666/Satanic_Meditation.html

312 captures

19 Jul 2006 - 28 Apr 2025

Dec JAN Feb

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2015 2016 2017

About this capture

**Special Thanks to Azazel
for helping me revise these meditations

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22/December/2013

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How to go into a Deep Trance

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222 captures

21 Oct 2002 - 12 Oct 2025

Dec JAN Mar

23

2015 2016 2017

About this capture

Making a Commitment to Satan

Had I as many souls as there be stars, I'd give them all for Mephistopheles!"

-Dr. Faustus

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<http://deathofcommunism.weebly.com/en.html>

27 captures

24 Jan 2015 - 08 Mar 2021

Oct NOV Dec

10

2014 2015 2016

About this capture

Essence of Communism

Communism's Jewish Roots

Equality and race mixing is
genocide of the White Race

Communist infection of the Black Race
Liberalism and Communism are Two Parts of the Same Jewish Coin

Communism's Continuation of Christianity

Jewish Pseudo-science & Materialism

Communist Truthphobia
Play Both Sides against the Middle

Jewish Bolshevism: Global Genocide of Whites in the 20 Century

"Heroes" of the Soviet Union

Putinism: communism of the 21 Century
Communism in Cuba and Latin America

Communism in Europe of today

Communist War on Women and Family

Communism in the Far East

Death of Communism
Originals and links

Help spread the truth: download all this site in PDF
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Death of communism part 2 (newest pages in PDF)
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"Xianity and communism are the same. Satan wants us to now focus on destroying communism. People need to know it is the Jews behind both. From what we have been getting in the news here, it appears the Jews are trying to resurrect communism again in Russia. They must be stopped. Several also in the JoS ministry are all getting the same message from Satan and the Powers of Hell - destroy communism. The problem is when communism goes down, then xianity is right back on the people. Most people are

fooled into thinking xianity and communism are against each other and do not know that it is the same Jewish agenda designed to deceive the populace."

"Yes, communism is from other worlds out there - the reptilians and the greys. Lilith told me this. The reptilians use mass slave labor and the slaves are like nameless, faceless, emotionless and only a number. Just stay strong and know you are not working alone. Satan and the Powers of Hell are with you and an important ritual was done to wake up Russia. When you have the time, the meditation books should also be done, as Russia has been without spirituality for a very long time. Then, the xians come right back as soon as communism falls, just like fleas on a dog... Communism must be destroyed in Russia, as the energies for it are still there. There is a war going on in other worlds...communism versus freedom fighters. They really went head to head in WW2."

"Satan told me and the JoS ministry, he really wants the word out in Russia more than anything. He wants for as many Russian people to know the truth, that the Jews are behind communism and xianity is the very same Jewish shit as is communism. Satan wants both xianity and communism completely destroyed. That Jewish holocaust is used to distract the populace from communist atrocities. The Russian people must fight back."

"The Jews are beginning to panic. Holocaust denial is now so prevalent it made the white house here and the president [who is a communist] denounced it publicly. The USA has a lot of closet communists who are working to bring it down. They are breaking the constitution and doing all kinds of things here. Communism is rampant here, but not yet full blown..."

- High Priestess Maxine Dietrich

This site containing all JoS ministers's sermons about communism is the answer on this Satan's desire.

Special thanks to JoS ministry, who is working 24/7 to make the truth known and who's material on communism this site is based on:

High Priestess Maxine Dietrich
High Priest Mageson666 (Don Danko)
High Priest Hooded Cobra 666
High Priest Jake Carlson

To the member of Joy of Satan groups and forums Egon Albrecht, the author of the article Germany must ACCOMPLISH, all the material on communism in Brasil and whole design of this website, who also provided huge technical help.

And to my Demon, without whom Russian translations of 3 volumes of Satanic meditation, Runic Kabbala and this entire project would have not existed.

Hail Satan and All Gods of Hell!!!

The war that came from the other worlds...

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- High Priestess Maxine Dietrich
www.joyofsatan.org

There is a war going on 'out there' involving other worlds, extending to different parts of our galaxy. The greys made a deal with the Vatican - wealth and power in exchange for souls. That was one. It all has to do with occult power, along with race as well. In addition to the mass murders and tortures of Gentiles, spiritual knowledge was forcibly removed. This is what Christianity and Islam are all about. Spiritual knowledge and occult power are systematically removed and replaced with meaningless crap. This is analogous to a sense taken from one side in a war, say one of the five senses and the enemy who has all five has an obvious clear advantage. The side with four or less will obviously lose.

In our case, this was the sixth sense that was removed along with knowledge pertaining to it. In its place, like I already wrote above- meaningless crap along with lies to replace it. The Inquisition even went as far as to murder the grandchildren and other descendants of so-called 'heretics.' This is because the "witchpower" is hereditary. This was a huge victory for the enemy, no different from communism where mass murders are committed to wipe out any memory of the former generations that were a threat. Then, the occult knowledge is kept in the hands of a few, mainly top Jews [they also have full control of the Vatican and also Islam at key points].

This was all accomplished with the help of the enemy human-hating greys and their reptilian superiors, and carried out by the Jews who are tied in with them. If one does the necessary research, there are many paintings of that period depicting an unusual amount of UFO activity. During the Second World War, there was also a high level of UFO activity when both opposing sides our Satan [National Socialism] vs. the enemy [communism] went head to head. Most of you also know about the Roswell incident in 1947, when the enemy greys became very confident along with post WW2 incidents involving them.

I posted a link to a youtube video here some time back, but it was taken down [so what else is new?]. This video for those of you who haven't seen it- here is another link
<http://www.youtube.com/watch?v=R7kcWt02fnk&list=PL54952C23C765D3F4>

If you can't find it, if it gets taken down again, then look up "Ancient Aliens S02E05" or "Aliens and the Third Reich." Hopefully, the above link should work ok. Of course, there is the same slander, but the video itself is very revealing. Our side [Satan, The Empire of

Orion"] worked with the Nazis. The other side- the enemy greys worked with those fighting for communism. Hitler vs. Stalin. WW2- things reached a climax, as never before in history.

If you note throughout history, and this goes back centuries, the greys- the Communist/Christian side always has been human hating, mass murdering, and brutally enslaving. Islam is no different. They are also prolific liars and deceivers who try to use, manipulate and promote slogans of "love," "equality," "brotherhood" and "better living conditions"; "a better life" to trap massive numbers of victims. This also comes along with their programs of "love" and "peace" resorting to endless mass murder, torture, war and the destruction of human life and spirit to accomplish their agenda of enslaving the entire world.

Quote from the Jewish Talmud:

Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

This has been going back and forth for a very long time and is not over with. In addition, each side has its own humans working here. I know most of the people on Satan's side here were born with certain marks. The enemy knew this a long time ago and gave the name for these birthmarks "witches' marks" which automatically meant death upon discovery. Our leaders; most were contacted by Satan early in life, before the age of their first Saturn return at 29-30. Satan has had his own souls, those who have been with him through many lifetimes, elite souls who attain the most powerful positions in this world such as Adolf Hitler, the reincarnation of Rameses II, a noted and very powerful historical figure and pharaoh. Some of the other top Third Reich Leaders were also reincarnations of important pharaohs. The importance and status one attains in a former life usually comes much easier in succeeding lives- elite souls.

I hope the above answers your questions. The Christian and Islamic programs of filth involve much more than just what we are told about human history and this earth. You have to research, study and learn to think outside of what we are all told. I know there are people here who take this lightly or just blow it all off, but this is deadly serious. We need to reach as many people as possible and work to destroy the programs of the enemy with exposing Christianity and its twin of communism. Our entire future is on the line.

I also want to add that in spite of the enemy campaign to destroy all Gentile spiritual knowledge, some still survives. In Russia and the Caucasus, there is knowledge of a centuries old protective and benevolent spirit that was very much revered and the name was "SHAYTAN." There is reference to this in the book in the chapter about the Almasty: The New Soviet Psychic Discoveries: A First-Hand Report on the Startling Breakthroughs in Russian Parapsychology Paperback - September 1, 1979 by Henry Gris and William Dick.

- High Priestess Maxine Dietrich
www.joyofsatan.org
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<http://deathofcommunism.weebly.com/the-essence-of-communism.html>
4 captures
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2014 2015 2016

About this capture

The Essence of Communism
"Some call it Marxism, I call it Judaism."- Rabbi Stephen Wise

"So its obvious why the Rothschild's created Communism its the Messianic political movement they are given instructions in the their Torah to create, for Jews to conquer the planet totally with" - High Priest Mageson666 (Don Danko)
Communism is a Religion

Communism is Jewish

Bolshevism and Zionism As Jewish Instruments

Club of Death - Judea and Bolshevism

Bolshevism from Moses to Lenin

Communism with the Mask Off
By Joseph Goebbels

Marxism - The Modern Poisonous Brew

Ghost of the Past are the Chains of Today

Communism or Nationalism

Zionism is Judaism

There Is No Anti-Zionist Jews, Just Jews

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Other material related to Enochian and Heptarchic magick
Hall of Shame
Online resources

Note: Due to their large size, the illustrations for this document are on separate linked pages.

Thanks to Scott M. for the scans he provided. Thanks to Clay Holden and the John Dee Publication Project for cleaned-up scans from Dee's diaries. Thanks also to the many people who made suggestions, whether or not I used them, and to the people who had constructive criticisms of early versions.

****The Dee Diaries****

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and Liber Scientiae, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and Liber Loagaeth came to light by a more roundabout means.

In later years, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by

the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophecies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, politics, Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

The first system of magick given to Dee was the Heptarchia Mystica. This is a self-contained and moderately complex planetary magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment

Ring, Lamens, and Holy Table

The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.

Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an “illuding spirit”. They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. Unlike the first lamen, the purpose of the second was solely to “dignify” the magician, to show his worthiness to perform the Heptarchic magick.

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an “instrument of conciliation”; that is, the means by which the powers it symbolizes are brought together with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth (see below) were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the “Ensigns of Creation” (see below). In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table used to form the lamen. They are intended to “dignify” the table – to consecrate it to the Heptarchic work – in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.

The Sigil of Ameth

The Sigil of Ameth or Sigillum Dei is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller

versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other tomes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names outside the hexagram in the Sigil are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the hexagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For additional details on the formation of the Sigil, follow the hyperlink above.)

The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week.

****The 49 Good Angels****

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: "Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God."

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table

contained a letter and a number from 1 to 49. By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table (called the Tabula Bonorum), dividing the angels into groups of seven, with a King and a Prince heading each group.

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

<HTML><blockquote> <HTML><blockquote> <HTML><blockquote>

Wit and wisdom

The exaltation and government of Princes

Prevailing in counsel, and over the nobility

The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)

The qualities of Earth, and of Water

Knowledge of the Air and those that move in it

The government of fire.

</blockquote></HTML></blockquote></HTML></blockquote></HTML> From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

****Kings, Princes, and their ministers****

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the

Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained.

****Missing pieces****

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been published to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed."

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

****Usage****

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's ministers names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the Book of Enoch and as Liber Mysteriorum Sextus et Sanctus. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "logaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his magick. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and Liber Loagaeth, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

<HTML><blockquote> <HTML><blockquote> <HTML><blockquote>

The Tablet of God, sometimes called the Tablet of Nalvage.

The first four Calls, delivered backwards a letter at a time, and their translations.

The fifth through eighteenth Calls, delivered forwards, without translations.

The names of the 91 Parts of the Earth in Liber Scientiae, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.

The relation of the Parts to regions of the Earth.

The four Elemental Tablets or Tables of Enoch.

The translations of the Calls previously given, and the specification of the correct ordering of the Calls.

The Call of the Ayres or Aethyrs

The names of the Aethyrs.

</blockquote></HTML></blockquote></HTML></blockquote></HTML> The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations – that is, the same words given the same meaning in different Calls – at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be

found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

****The Tablet of God****

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section. Reading the lines of the section horizontally gives the names of three groups of angels. Image of the Tablet of God

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy
2. Presence			
3. Praising			
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	
1. Power			
2. Motion			
3. Ministering			
Upper right	Life not now dignified, which will be dignified	The result of God's action	
1. Action			
2. Events			

3. Establishing

Lower right Life which is also Death The discord and lamentation of God 1.
Lamentation

2. Discord

3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The “mottoes” for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with “power-in-motion”. Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four “I”s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

<HTML><blockquote>

“1. Its substance is attributed to God the Father.

“2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.

“3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.””

</blockquote></HTML> “Substance” is used here in the philosophical senses of “essence” and “something considered as a continuous whole”. The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah “contains” the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

****The 48 Calls****

The Calls are a series of invocations in an unknown language, which is called “Angelic”

in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "chisteos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

<HTML><blockquote>

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables."

</blockquote></HTML> Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets (described below), but the exact nature of the connection is a matter of speculation. The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of Liber Scientiae; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book.

Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but their wording is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese states that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually

produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a “material” pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the “Lesser Angles” within the Tablets. The Golden Dawn’s method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing “story” of a creative process, beginning with God in the First Call, and ending with the establishment of God’s power “in the center of the Earth” in the Eighteenth Call.

****The Great Table****

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) produced a revised Table now called the Tabula Recensa.

The Table is a magickal “map” of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the “Parts of the Earth” shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross. The four tablets are associated with the four traditional elements, following the same positions as the continents in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four “Lesser Angles”, separated by a “Great Cross”. The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the “Line of the Holy Ghost” and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider

areas of responsibility than is suggested by the listed powers.

****Liber Scientiae****

Liber Scientiae, Auxilii, et Victoriae Terrestris, the “Book of Knowledge, Help, and Earthly Victory”, is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

<HTML><blockquote>

“There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ...”

</blockquote></HTML> A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm corresponding to various earthly territories. Each Angel rules a varying number of these regions.

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 “Parts of the Earth as imposed by God” of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power. Image of the sigils on the Great Table

It could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of “ministers” dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final book version of Liber Scientiae.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in *Liber Scientiae*. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones,

or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

****Usage****

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

<HTML><blockquote>

"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

</blockquote></HTML> The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

****History of Use****

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The

history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is – to a lesser extent – in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

****//Dee & Kelly//****

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

****//Elias Ashmole//****

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a scriber invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

<HTML><blockquote>

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

</blockquote></HTML> The diaries have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

****//Golden Dawn//****

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division in the Tablets is connected with specific types of magickal forces – elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid

and shooting out into magickal space in the form of a beam of light. The magician enters this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

****//Aleister Crowley//****

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in *Liber Yod*, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

****//Aurum Solis//****

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the

ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

****//The Church of Satan and the Temple of Set//****

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

<HTML><blockquote>

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

</blockquote></HTML> As a primarily religious organization, the CoS used the Calls as "tools for psychodramatic ritual"; i.e., as something mysterious to spiff up their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the translations of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original.

Quoting Mr. Aquino:

<HTML><blockquote>

An “Enochian purist” might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same “magical machinery” that Dee did – and to operate it with greater care and precision than he did. Hence it is not a case of my “corrupting Dee”, but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

</blockquote></HTML> Mr. Aquino does not provide any explanation of how the “Word of Set” came to be delivered by angels espousing an emphatically Christian world-view.

//Order of the Cubic Stone//

From Robin Cousins:

<HTML><blockquote>

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

</blockquote></HTML> **//Benjamin Rowe//**

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently involved in a long-term project exploring all of the 91 Parts of Liber Scientiae in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an “Enochian Temple”. Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a “gate” which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets

had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

//Relation of Enochian to the Necronomicon//

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that Liber Loagaeth was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

//Relation of Enochian to biblical Book of Enoch//

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

//Enochian magick and the apocalypse//

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many

post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current “evil” societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

“These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

“The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world,

for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure.”

[paragraphs omitted]

Nalvage:

“These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

“Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

“For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted.”

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness before the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Is Enochian a system of cryptography?

To be completed at a future date.

Is Enochian magick a fraud by Kelly?

To be completed at a future date.

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James, Geoffrey. Enochian Evocation: The True Calls, Gnostica Magazine, Sept. 1978, Llewellyn Publications, St. Paul, MN.

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MacLean, Adam. A Treatise on Angel Magick, Phanes 1990. The Golden Dawn relied almost exclusively on an eclectic mish-mash that was compiled almost two centuries after Dee's death called A Treatise on Angel Magick. It was this resource that cleared up Israel Regardie's confusion as to why Aleister Crowley (who used the keys as a means of pathworking) made certain numerological associations in his account of the experience. Transcript, in toto, of Harley 6482.

MacLean, Adam. Angelic Magic, part of his _Magnum Opus Hermetic Sourceworks Series_, a limited publication in England, contains a copy of Rudd's MSS. (8/95 rmcg): Same as "Treatise on ..." above. Magnum Opus Hermetic Sourceworks #15.

Rowe, Benjamin. Enochian Temples, Black Moon Publishing, Cincinnati, OH, 1988. A small chapbook describing Rowe's method for creating a three-dimensional astral temple from the Elemental Tablets. Related materials available in manuscript form, or via the Web.

Vinci, Leo. Gmicalzoma! An Enochian Dictionary, Regency Press, London & New York, 1976. Another exhaustive dictionary of Angelic words.

****Hall of Shame****

Schueler, Gerald. Enochian Magick, Advanced Guide to Enochian Magick, Enochian Yoga, Enochian Tarot, Enochian Physics, etc. All published by Llewellyn Publications, St. Paul, MN.

Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in Liber LXXXIX vel Chanock and from his The Vision and the Voice), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying

opinions as to their usefulness. His Enochian Tarot is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. Enochian Physics is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

Tyson, Donald. Tetragrammaton: The Secret to Evoking the Angelic Powers and the Key to the Apocalypse. 1995, Llewellyn Publications, St. Paul, MN.

Tyson combines the Enochian material with Fundamentalist apocalypics and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as "not what was intended". Much of his "analysis" of the Calls is in the style perfected by Kenneth Grant. That is, grab any association that seems to support your idea, taking it out of context as necessary, and disregarding such minor things as anachronisms, logical non sequiturs, etc.

****Online Resources****

Enochian magick gets a passing mention in many Web pages. A recent search of Alta Vista produced over 500 site references, most of which turn out to be links to the sites below, or brief mentions in other contexts. The sites listed are all active as of May 17, 1997, and contain a significant amount of information about Enochian magick.

<http://www.dnai.com/~cholden> – The John Dee Publication Project. Dee scholar Clay Holden is working to produce electronic versions of all Dee's major works, using Adobe Acrobat to preserve as much as possible of the original formatting. Currently the site contains files of the first three of Dee's *Mysteriorum Libri Quinti*, plus the Sigil of Ameth. Additional files will be posted as they are completed. Great work, Clay!

<http://www.mindspring.com/~cfeldman/enochian.html> – Christeos Pir's "Introduction to Enochian Magick" Lecture. A quicker overview of the system for those too lazy to read this REF.

<http://www.hollyfeld.org/Esoteric/> – The Hollyfeld site keeps an archive of usenet magickal groups, and of the four occult email lists served from their site, including the enochian-I list. Lots of good Enochian information here, with a search engine to help tease it out.

<http://www.sonic.net/~fenwick/enochian/> – The Enochian magick page of Fenwick Rysen's Chaos Matrix magick site.

<http://www.visi.com/~invoke/camp/enochian> – The Enochian resources page of the Leaping Laughter OTO Camp's online magickal library.

<http://www.hermetic.com/browe/index.html> – A collection of original work on Enochian magick by Benjamin Rowe, including the complete “Enochian Temples” series of articles. This site is mirrored in Europe at:
<http://faust.irb.hr/~tust/Penta/Enochia/ben.html>

<http://www3.one.net/~browe/index.htm> – Ben Rowe's own web site, where the most current version of this Reference can be found. Also has Christeos Pir's excellent Essay on Enochian Pronunciation, Rowe's A Short Course in Scrying, and whatever other new stuff he finds or writes.

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2 Article indexes

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Construct Dynamics - An article on the creation of combinations of constructs for complex behaviors.

Scholar-Warrior: A Modern Daoist Lifestyle Approach - A short essay on living one's life to the fullest by Koujiryuu.

Advanced Daoyin Qigong and Kundalini Yoga - A treatise on the awakening of universal transformational energy in the body, approached from two different paradigms.

Beginning Daoist Qigong - Koujiryuu's beginning guide to Daoist Qigong, the practice of circulating and strengthening qi in the energetic body. (Refreshed with images.)

Consider the Soul First- How a better understanding of the soul allows us to surpass the physical domain

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Construct Dynamics

Construct Dynamics

Introduction

In the physical world, the Industrial Revolution sparked a transition that took us in only two hundred years from pieces of metal attached to sticks, to instant global communication and the navigation of machines across other planets. The source of this change was ultimately a philosophical one, in which people began to more systematically use machines to build other machines. This article is about the application of this same philosophy to the art of psi.

I have often been asked why the system Dynamic Psi has the word "Dynamic" in it. The explanation goes deeper than it sounding good, and in fact, I selected the name of the entire system after the concept of construct dynamics. This article will only give a glimpse of what is possible, but I hope it to be an illustrative sample.

Constructs

Put simply, a construct is a conceptual structure which consists of an intent, through which psi energy flows, and which gives form and properties to that psi energy. In the

most basic performance of psi, such as kinetizing an object, the psion forms an intent with the soul, which forms the intent as a construct in the conceptual domain. Then the psion sends energy into that construct, and actualizes it so that the intent manifests in the desired outcome.

Given this broad definition, constructs are not restricted to having a spatial form. As their primary existence is in the conceptual domain, the scope of what can be a construct is quite literally as broad as what can be clearly conceptualized. Because of this, constructs are able to take on very elaborate responsive and interactive properties, which leads us to the field of construct dynamics.

Construct Dynamics

Construct dynamics can be defined as the behavior and interaction of constructs, and its study and practice can enable us to engineer combinations of constructs which make possible things beyond what can be achieved with the strength of one will. I will begin by illustrating four principles:

- 1) Everything done with psi is done via the formation of constructs. Therefore the types of things a construct can do are identical to the types of things psi can do.
- 2) Constructs can form other constructs. As constructs are conceptual in nature, their interactive behavior can lead to the formation of new conceptual constructs.
- 3) Constructs can be responsive. As they can scan the physical world, they are able to respond behaviorally to any sort of event happening in the physical world. They can also respond interactively to other constructs, permitting a chain of events.
- 4) Constructs can be self-sustaining. A construct can be given the intent to continue in operation after the psion withdraws focus from it, and it will continue on the specified behavior until the behavior concludes (which may be never), or until it is dismantled.

Practice

The following exercises are not designed for a beginner, and will require an existing foundation of skills established by earlier psi practice including meditation, kinesis, and the basic formation of constructs. In each of the following exercises you will need to use good form for rigorous psi practice, including entering a deep meditative state and identifying your soul so that you can use it for the formation and manipulation of these constructs.

The goal of this sequence of exercises will be the creation of a physical object which you can use to facilitate the more rapid performance of psi. While it may take you some

time to work through the initial exercises, you should begin thinking about what small object or trinket you want to imbue with this property.

Practicing the components

Energy creation

For the first exercise, you should practice forming a construct which creates energy. First discard any misguided notions you may have about the impossibility of creating energy. Psi constructs can do this with ease, and require only a straightforward intent to create energy. Practice making such a construct until you are able to use one to reach a well energized state, and keep a mental note of the successful construct that you make.

Responding to your attention

It is difficult to practice making a construct that performs an interactive behavior without also giving it some response to perform. So in this exercise you will form a construct which responds to your attention on it. Then, you will again form an energy creation construct. Then bring these two constructs together such that in response to your attention, the combined construct creates energy.

Active drawing of focus

Normally focus is the prerequisite of a psi practice. Here it is both the prerequisite and an additional end goal. First realize that you are simply one more thing that you can affect with your constructs. Enter a focused state as usual, but then create a construct that actively reaches out to you and draws you into a deeply focused and meditative state. You will want to program the construct to actively clear your thoughts, and to bring both your brain and soul into an actively focused mind. When it's working, you should be able to feel the construct actively pulling you into a more focused state.

Providing energy

Similarly to how you created a construct which drew you into a focus, you will want to practice creating a construct which creates energy, and then actively provides that energy to you.

Sealing for permanence

To make a construct "permanent", it only requires that you add an additional intent to it that it will be permanent. This will work as long as you have a clear conceptualized intent for that permanence. The easiest way to do this is to first create the construct, and then merge the intent of permanence with it in a process called "sealing". After

this, you carefully separate your focus from the construct so that you are no longer affecting or changing its form and function, which will leave it operating on its own. You can then reattach to a construct and dismantle it as easily as you made it permanent. Practice this process.

Attaching to an object

Attaching is the process of forming a persistent association between a symbol or a physical object and a specific construct. To attach a construct to an object, form the construct as usual, and then conceptualize it in the vicinity of the object. Then merge an additional intent with it that it remain attached to the object. Practice this with one of the constructs you practiced with already, and dismantle it when you are finished.

Creating the final object

You will attach two separate permanent constructs to the object or trinket you have chosen. One to actively draw you into focus, and the other to provide you with energy upon request. These constructs are complex, as are their descriptions. Read them several times through so that you fully understand the steps you need to take. Then take them one step at a time, and piece them together. The end result will be well worth it.

The focus construct

First form a construct that creates energy. Then create a construct that actively clears your mind and draws in your focus at all levels of your mind, as you did before. Merge these two constructs such that the construct creating the energy is powering the construct focus drawing construct. Then create a construct that responds to your attention on the physical object, and attach it to the focus drawing construct so that it draws your focus upon your attention on the physical object, using the energy from the energy creation construct to draw in your focus. When you have merged these, conceptualize the combination as a single focus construct, and attach it to the object you have chosen. Then seal the construct for permanence, and separate your focus from the construct.

The energy construct

For this one you will create a much larger energy creation construct. Do this by creating an energy creation construct, then using the energy creation construct to power your enlargement of it to a larger energy creation construct. Repeat this a few times until you reach the limit of what you can meaningfully manipulate. Take that large energy creation construct and attach it to a construct which will trigger upon your attention on the energy construct, and on so doing, actively provide the energy to you. Note that in the previous focus construct, you set it to trigger upon your focus on the

physical object. In this one, set it to trigger upon focusing on the energy construct, so you can achieve a focused state upon picking up your object, and draw energy only when you are ready to do so. When you have formed this merged construct, attach it to your object, seal it for permanence, and separate your focus from the construct.

Conclusion

If you have performed these steps correctly, you will end up with an object that upon putting your attention on it, it will actively draw you into a focused meditative state. This will enable you to rapidly enter a state suitable for performing psi. Then, upon forming an intent from this focused state, you can apply attention to the energy construct attached to your object, and rapidly attain a large amount of energy for powering your intent. This object can be a valuable asset for your later practices, and is a valuable tool for making more practical use of psi.

This approach is also designed to illustrate a more general principle of construct dynamics, which is that like in the Industrial Revolution, you can combine constructs in ways that are like conceptual "machines" with behavior that can facilitate the creation of even more complex constructs.

« Last Edit: January 09, 2014, 10:51:50 PM by kobok »

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January 13, 2014, 05:26:03 AMReply #1

YMI

A Veritas Regular

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89

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Re: Construct Dynamics

Dope! Love the idea presented here along with the actual Tech, first thought i had after reading halfway through was a psionic Solomon's ring. I had ideas about making a similar object but never as well thought out and described as this article. All in all i enjoyed this knowledgeable read, thank you.

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January 13, 2014, 08:04:36 PMReply #2

`Nazukarr

Posts By Osmosis

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631

Karma:

14

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Re: Construct Dynamics

Thanks kobok. What are some relatively simple and useful constructs that are easy to create after mastering these?

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"I am not this hair, I am not this skin, I am the soul that lives within."

January 16, 2014, 10:35:05 AMReply #3

YMI

A Veritas Regular

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89

Karma:

3

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Re: Construct Dynamics

i assume the point is to let creativity take hold and become a "psi-engineer"

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January 18, 2014, 06:02:58 PMReply #4

kobok

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Re: Construct Dynamics

Quote from: `Nazukarr on January 13, 2014, 08:04:36 PM

Thanks kobok. What are some relatively simple and useful constructs that are easy to

create after mastering these?

Constructs that perform healing, or maintain health, are generally of pretty good use. It can sometimes be difficult to do psi healing while sick. For this reason, it can be of significant value to merge psi healing constructs with some of the ideas described in this article, particularly responding to your attention, or perhaps a wearable object with a construct that activates upon being worn.

Another important class of constructs with many applications are self-replicating ones. This is a sufficiently complex topic that it warrants a lengthy description of its own, but in summary a self-replicating construct is any construct which can power itself, create a functioning copy of itself, and achieve some purpose. Constructs which can make new copies of themselves are a little complicated to work out, but they can often be used to great effect. For sensible function, it can be helpful to use some sort of additional coordinating construct which regulates the coordination of their combined behavior, such as when they should replicate, and coordinating their performance of the desired effect. This is a challenging class of constructs to design, and it requires practice to keep it all straight in your head. But there is significant benefit to working in this direction, as there is a great deal more that can be accomplished with hundreds of thousands of constructs acting in unison than with a single mind asserting its raw will.

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March 14, 2014, 06:09:39 PMReply #5

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Re: Construct Dynamics

I have a interesting experience to relate, I used the construct in making the construct. I got the idea from the article about retroselection. I have noticed that simply from having used it a few times, I had a tendency to be less distracted. I was also hoping to inquire about the Dynamic Psi ebook you have been working on, since the last Psi study group was a bust.

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March 15, 2014, 09:27:19 AMReply #6

kobok

Tech Team

Posts By Osmosis

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Re: Construct Dynamics

Quote from: Aspices on March 14, 2014, 06:09:39 PM

I was also hoping to inquire about the Dynamic Psi ebook you have been working on, since the last Psi study group was a bust.

Yeah, it's still in progress.

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May 30, 2014, 12:03:08 PMReply #7

Messiaen

[Settling In](#)

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*

21

Karma:

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Re: Construct Dynamics

Thanks for this informative post. I really learned much from it.

Greetings,

Messiaen.

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Teacher Emeritus

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Scholar-Warrior

1340

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Scholar-Warrior: A Modern Daoist Lifestyle Approach

Scholar-Warrior: A Modern Daoist Lifestyle Approach

A short essay on living one's life to the fullest

by Koujiryuu © 2013 Not to be reposted without permission.

a. Introduction

b. The Scholar-Warrior

c. Practices of the Scholar-Warrior

d. Conclusion

a. Introduction

Welcome. This is a short essay dedicated to a method of living one's life to the fullest. It heavily incorporates Daoist philosophical aspects, in an attempt to tie Eastern philosophy to the hectic, modern day world. However, the information and methods contained inside are relevant to any time period, creed, gender, nationality, religion, paradigm, or belief system.

This is less of an essay and more of a structured method of living one's life in harmony with nature. While there will be some background on the Scholar-Warrior, and Daoism, I will also present some simple regimens of activities to be practiced to keep one disciplined.

This essay is also concerned with morality. How must we best live our lives to find happiness? This answer, of course, will be different for everyone. One thing that is somewhat lacking in philosophical Daoism is morality. At least, it is not clear, and it is even overtly stated that "The Dao cares not what you do." Thus, we had a renaissance

in the form of Confucianism in Ancient China, which concerned itself primarily with morality and filial piety, as opposed to Daoism's "go with the flow" approach. Ultimately, though, morality is present in Daoism if you know where to look. So, part of the essay will be to expose this morality, question it, and accept it as a way of living your life that benefits others. This gives us some form of purpose in life, and leads to us bettering ourselves and those around us through our actions. This method is applicable to anyone, regardless of whether they practice Psi, Qigong or Magick.

Finally, this is somewhat a chronicle of my personal philosophy and personal way. This is the unique thing about Daoism, and probably any religion or spiritual tradition: everyone practices differently. For me, my Qigong, Martial Art and energetic practice is heavily tied to Daoist philosophy and the lifestyle of the Scholar-Warrior. This does include some basic morality, rules to follow, and some routines that promote good health. However, my way is not exclusively Daoist- I'm inspired by all religious and spiritual paths to some degree. Nor is my way exclusively the only way- there are many other similar approaches to what I propose here. The key is to find what works for you and stick with it, and integrate it with your existing religious beliefs and practices.

"Take what is useful, discard the rest." -Bruce Lee

b. The Scholar-Warrior

What is the Scholar-Warrior?

"What is the Scholar-Warrior?"

A better way to ask this question would be:

"What isn't the Scholar-Warrior?"

Put simply, the Scholar-Warrior is many things, with skill in all of them. Similar to a renaissance man, the Scholar-Warrior is classically trained in many different activities, for the purpose of expressing and knowing himself.

Traditionally, in Ancient China, the common example of a Scholar-Warrior was the Lord's Son (Junzi 君子 in Confucianism). From a very young age, the Junzi was trained in martial arts, Qigong, music, language, calligraphy, art, poetry, statesmanship, diplomacy, philosophy, the Classics, archery, horsemanship, the tea ceremony, medicine, herbology, writing, arithmetic, economics, and many other things. There was nothing the Lord's Son did not do, to try and achieve extreme excellence in each, for the purpose of becoming the best leader and person they could be. This was not limited to males, as females of the noble class received the same training, and oftentimes even surpassed their male counterparts in things like martial arts and calligraphy.

"The junzi (Chinese: 君子, p jūnzǐ, lit. "lord's son") is a Chinese philosophical term often translated as "gentleman" or "superior person"[1] and employed by both the Duke of Wen in the I-ching and Confucius in his works to describe the ideal man.

In Confucianism, Sage is the ideal personality. However, it is very hard to become the sage. So, Confucius created the junzi, gentleman, which can be achieved by an individual. Later, (the Confucian scholar) Zhuxi defined junzi as second only to the sage. There are many characteristics about junzi. For example, junzi can live with poverty. Secondly, junzi does more and speaks less. Junzi is loyal, obedient and knowledgeable. Junzi disciplines himself. Among these, Ren (respect) is the core of becoming the junzi. [2]" Wikipedia

Obviously, this is a great many things to become skilled at, and a lifetime undertaking. Naturally, some people would become better at certain things than others. So, one who excels in martial arts might not be so good at philosophy, and vice versa, and so on. However, they still strived to become skilled in all manner of things, and would focus more on their weak points than their strong ones, to become well-rounded individuals.

Another example of the Scholar-Warrior would be to look at the two original Warrior-Monk sects of China- the Shaolin and the Wudang. The Shaolin monks were Buddhist, and the Wudang monks were Daoist. It is unknown whether or not the Wudang had a temple historically, but the martial art Taijiquan was said to have been created on Wudang mountain, and it was a popular destination for those wishing to learn the martial arts. In modern times, there is a Daoist monastery there. Both of them spent all their days practicing the martial arts, studying scripture and philosophy, and practicing the arts (calligraphy/poetry/etc.). This continues to this day.

Above and beyond the greatest example of a Scholar-Warrior is the classical Daoist Sage or Master referenced in the Tao Teh C'hing (Daodejing). This was a man whom had achieved supreme excellence in all things, and in doing so had transcended them all, knowing only the Dao, and unlearning. This is epitomized by the ancient Masters such as Laozi, Zhuangzi and Liezi. The examples given in the Daodejing present guiding principles, but becoming the Sage ultimately takes a lifetime of commitment, work, and good Karma. This can be likened to the Buddhist idea of Enlightenment- where it is said you can only become the Buddha after many lifetimes of conquering Karma.

The principle of the Scholar-Warrior, Junzi and Sage are not limited to China alone. In fact, there are parallels in Buddhism and Hinduism. However, one parallel that is particularly important is that of the Japanese Samurai, and the code of Bushido. In much the same way, the Samurai sought to be trained and skilled in all things, to conquer the enemy within. There are some serious differences between the Chinese approach to the Scholar-Warrior and the Japanese approach; namely, that the Japanese Samurai had a much more rigid sense of honor, with no exceptions, and practiced ritual suicide to preserve the honor of the clan. However, there are many more similarities than differences.

Morality of the Scholar-Warrior

The Bushido code follows.

Quote

Rectitude (義 gi?)

Courage (勇氣 yūki?)

Benevolence (仁 j in?)

Respect (禮 r ei?)

Honesty (誠 makoto?)

Honor (名誉 meiyo?)

Loyalty (忠義 chūgi?)

All of these virtues are naturally also virtues of the Scholar-Warrior.

Naturally, the morality in the Daodejing stresses patience, compassion, acceptance, restraint, love, and respect.

We will now look at a few passages from the Daodejing, as an example of the morality the Scholar-Warrior would try to uphold:

Quote

31.

Weapons are the tools of violence;
all decent men detest them.

Weapons are the tools of fear;
a decent man will avoid them
except in the direst necessity
and, if compelled, will use them
only with the utmost restraint.
Peace is his highest value.
If the peace has been shattered,
how can he be content?
His enemies are not demons,
but human beings like himself.
He doesn't wish them personal harm.
Nor does he rejoice in victory.
How could he rejoice in victory
and delight in the slaughter of men?

He enters a battle gravely,
with sorrow and with great compassion,
as if he were attending a funeral.

(S. Mitchell translation)

It is made clear in this passage that concerning martial arts and military power, the utmost restraint must be used. The Scholar-Warrior, and Daoism, is essentially pacifist. At the same time, there is also an overwhelming respect for human life and peace. Though we train in the martial arts, we must not delight in harming other people. We only use our martial arts when absolutely necessary to defend ourselves or others from being harmed, and only then, with the utmost restraint.

Quote

49.

The Master has no mind of her own.
She works with the mind of the people.

She is good to people who are good.
She is also good to people who aren't good.
This is true goodness.

She trusts people who are trustworthy.
She also trusts people who aren't trustworthy.
This is true trust.

The Master's mind is like space.
People don't understand her.
They look to her and wait.
She treats them like her own children.
(S. Mitchell translation)

This passage is about love and acceptance. When you unconditionally love everyone and hold no judgment against them, you truly love them as themselves and as an expression of Dao, regardless of their shortcomings. Again, this comprises the ideal of respect, but it is different than normal respect. It is the highest expression of respect to treat someone in this way, and they will reciprocate that to you in turn. This allows you to be in harmony not only with your natural environment but also with those around you. Of course, this is something that takes much practice!

The other aspect of morality that is present in Daoism is that of the Three Treasures. No, I'm not talking about the Three Treasures San Bao, or Jing - Qi- Shen. I'm talking about the three moral treasures: Compassion, Frugality, and Humility.

Quote

67.

Those who follow the natural way are different from others in three respects.
They have great mercy and economy, and the courage not to compete.
From mercy there comes courage; from economy, generosity; and from humility,

willingness to lead from behind.

It is the way of sickness to shun the merciful, and to acclaim only heroic deeds, to abandon economy, and to be selfish.

They are sick, who are not humble, but try always to be first.

Only he who is compassionate can show true bravery, and in defending, show great strength.

Compassion is the means by which mankind may be guarded and saved, for heaven arms with compassion, those whom it would not see destroyed.

(Stan Rosenthal translation)

Compassion means loving those around you, loving your neighbors, loving your friends, and loving your enemies. It is the understanding of the human condition, that no one is perfect, and acceptance of other people and ourselves. This requires letting go and not being attached to things, and to people. It is a way of being gentle and loving. We can do this in the modern day by being patient with others, gentle, and loving. We can also do it by practicing forgiveness and letting go of hatred.

Frugality, or moderation, means not being attached to the ways of the world, selfish desires, illusions of the mind, or delusion. It also means it's literal sense; mindfulness of what is going on around us, and not wasting natural resources. This can be applied in the modern day by things like taking mass transit instead of driving, riding a bike, using only as much water as we need, and other ways of reducing our carbon footprint. It can also be applied by practicing self-mastery and not giving in to sensual desires.

Humility means being humble, not striving against others, not competing against others, and not putting ourselves out there in the world, or drawing undue attention to ourselves. This is a Daoist longevity secret; when you are famous, and everyone knows who you are and where you are, you naturally become a target of envy. By striving against others, you make enemies. A bad example of this is really any big-time music star, or Hollywood actor. Back in Laozi's time, perhaps it was common for a great General to be renown throughout all of China. China is pretty big, but it pales in comparison to the modern day, where celebrities are known the world over.

Further, humility means not seeking acclaim for what you do, and what you have accomplished. It means letting go of your work, and remaining humble. The best way to express humility, in my opinion, is to treat everybody as your equal, or even treat them as being better than you. You must not be pretentious, self-absorbed, overconfident, and boastful about what you can do.

To read more about the Three Treasures, check Wikipedia.

Further, we can look to the virtues of Buddhism and its interpretation of Enlightenment for guiding precepts in how to live our lives:

Quote

The Ten Perfections - Ten Qualities Leading to Buddhahood:

1. Generosity (dana)

This can be characterized by unattached and unconditional generosity, giving and letting go. Giving leads to being reborn in happy states and material wealth.

Alternatively, lack of giving leads to unhappy states and poverty. The exquisite paradox in Buddhism is that the more we give - and the more we give without seeking something in return - the wealthier (in the broadest sense of the word) we will become. By giving we destroy those acquisitive impulses that ultimately lead to further suffering.

2. Morality (sila)-virtue, integrity

It is an action that is an intentional effort. It refers to moral purity of thought, word, and deed. The four conditions of sila are chastity, calmness, quiet, and extinguishment, i.e. no longer being susceptible to perturbation by the passions like greed and selfishness, which are common in the world today. Sila refers to overall (principles of) ethical behaviour.

3. Renunciation (nekkhamma)

Nekkhamma is a Pali word generally translated as "renunciation" while also conveying more specifically "giving up the world and leading a holy life" or "freedom from lust, craving and desires." In Buddhism's Noble Eightfold Path, nekkhamma is the first practice associated with "Right Intention." In the Theravada list of ten perfections, nekkhamma is the third practice of "perfection."

4. Wisdom (pañña)

Prajña (Sanskrit) or pañña (Pali) has been translated as "wisdom," "understanding," "discernment," "cognitive acuity," or "know-how." In some sects of Buddhism, it especially refers to the wisdom that is based on the direct realization of the Four Noble Truths, impermanence, interdependent origination, non-self, emptiness, etc. Prajña is the wisdom that is able to extinguish afflictions and bring about enlightenment.

5. Energy/Strength (viriya)- effort

It stands for strenuous and sustained effort to overcome unskillful ways, such as indulging in sensuality, ill will and harmfulness. It stands for the right endeavour to attain dhyana. Virya does not stand for physical strength. It signifies strength of character and the persistent effort for the well-being of others. In the absence of sustained efforts in practicing meditation, craving creeps in and the meditator comes under its influence. Right effort known as viryabala is, thus, required to overcome unskillful mental factors and deviation from dhyana.

6. Patience (khanti)

Khanti (Pali) has been translated as patience, forbearance and forgiveness. It is the practice of exercising patience toward behavior or situations that might not necessarily deserve it. It is seen as a conscious choice to actively give patience as if a gift, rather than being in a state of oppression in which one feels obligated to act in such a way.

7. Truthfulness (sacca)

Sacca is a Pali word meaning "real" or "true." In early Buddhist literature, sacca is often found in the context of the "Four Noble Truths," a crystallization of Buddhist wisdom. In addition, sacca is one of the ten paramis or perfections that a bodhisatta must develop in order to become a Buddha.

8. Resolution - determination (adhitthana)

Adhitthana (Pali; from adhi meaning "higher" or "best" plus stha meaning "standing") has been translated as "decision," "resolution," "self-determination," "will" and "resolute determination." In the late canonical literature of Theravada Buddhism, adhitthana is one of the ten "perfections" (dasa paramiyo), exemplified by the bodhisatta's resolve to become fully awakened.

9. Lovingkindness (metta)

Metta (Pali) or maitri (Sanskrit) has been translated as "loving-kindness," "friendliness," "benevolence," "amity," "friendship," "good will," "kindness," "love," "sympathy," and "active interest in others." It is one of the ten paramitas of the Theravada school of Buddhism, and the first of the four Brahmaviharas. The metta bhavana ("cultivation of metta") is a popular form of meditation in Buddhism.

The object of metta meditation is loving kindness (love without attachment). Traditionally, the practice begins with the meditator cultivating loving kindness towards themselves, then their loved ones, friends, teachers, strangers, enemies, and finally towards all sentient beings. Commonly, it can be used as a greeting or closing to a letter or note.

Buddhists believe that those who cultivate metta will be at ease because they see no need to harbour ill will or hostility. Buddhist teachers may even recommend meditation on metta as an antidote to insomnia and nightmares. It is generally felt that those around a metta-ful person will feel more comfortable and happy too. Radiating metta is thought to contribute to a world of love, peace and happiness.

Metta meditation is considered a good way to calm down a distraught mind by people who consider it to be an antidote to anger. According to them, someone who has cultivated metta will not be easily angered and can quickly subdue anger that arises, being more caring, more loving, and more likely to love unconditionally.

10. Equanimity (upekkha)

American Buddhist monk Bhikkhu Bodhi wrote:

"The real meaning of upekkha is equanimity, not indifference in the sense of unconcern for others. As a spiritual virtue, upekkha means equanimity in the face of the fluctuations of worldly fortune. It is evenness of mind, unshakeable freedom of mind, a state of inner equipoise that cannot be upset by gain and loss, honor and dishonor, praise and blame, pleasure and pain. Upekkha is freedom from all points of self-

reference; it is indifference only to the demands of the ego-self with its craving for pleasure and position, not to the well-being of one's fellow human beings. True equanimity is the pinnacle of the four social attitudes that the Buddhist texts call the 'divine abodes': boundless loving-kindness, compassion, altruistic joy, and equanimity. The last does not override and negate the preceding three, but perfects and consummates them."

- Borrowed from this site.

Thus, we see Buddhism as containing noble virtues that are equally as applicable in our pursuit of Daoism. Omitofu!

Additionally, if one wishes, you can also honor and uphold the Ten Shaolin Laws:

1. Required to respect the master, honour the Moral Way and love fellow disciples as brothers and sisters.
2. Required to train the Shaolin arts diligently, and as a pre-requisite, to be physically and mentally healthy.
3. Required to be filial to parents, be respectful to the elderly, and protective of the young.
4. Required to uphold righteousness, and to be both wise and courageous.
5. Forbidden to be ungrateful and unscrupulous, ignoring the Laws of man and heaven.
6. Forbidden to rape, molest, do evil, steal, rob, abduct or cheat.
7. Forbidden to associate with wicked people; forbidden to do any sorts of wickedness.
8. Forbidden to abuse power, be it official or physical; forbidden to oppress the good and bully the kind.
9. Obligated to be humane, compassionate and spread love, and to realize everlasting peace and happiness for all people.
10. Obligated to be chivalrous and generous, to nurture talents and pass on the Shaolin arts to deserving disciples.

Courtesy Grandmaster Wong Kiew Kit of Shaolin Wahnam Kungfu.

Becoming the Scholar-Warrior

So, we know many things about the Scholar-Warrior, but what is left is putting it into practice.

How can one be so skillful at all things, yet possess such a strong sense of morality and

unending generosity to give of oneself?

The answer is simple. Wei Wu Wei.

Doing Non-Doing, Action without Action.

Quote

Wu may be translated as not have or without; Wei may be translated as do, act, serve as, govern or effort. The literal meaning of wu wei is "without action", "without effort", or "without control", and is often included in the paradox wei wu wei: "action without action" or "effortless doing". The practice of wu wei and the efficacy of wei wu wei are fundamental tenets in Chinese thought and have been mostly emphasized by the Taoist school. One cannot actively pursue wu wei. It is more a mere observation of one's behavior after they have accepted themselves for who they are and release conscious control over their lives to the infinite Tao.

Wikipedia

The Scholar-Warrior is rooted in Wuwei, or non-action. This term is also called "Mushin" in Japanese (Void Mind). This action without action is the highest acme of skill. It is particularly important in martial arts, where at a certain level of skill you find yourself reacting to attacks and counterattacking perfectly with a form, or an attack, without even having to think about it. The mind goes blank, and you just DO as you have been trained.

Of course, this takes time to develop, but it is equally present in any other art or activity which takes skill to do. This implies the Daoist idea of "unlearning"- first, you learn to do something and learn the basics. After some time, you keep practicing and get better and become more skillful. You continue to practice and become even more skillful. Finally, you arrive at Wuwei, and none of it matters. You just do what you have trained yourself to do, without thinking, and in the process you BECOME whatever you are doing. At this point, all of your training falls away, and you just happen to find yourself doing the activity skillfully, yet don't remember getting there through training. At this point, you begin to "unlearn" what you have been taught and attain true mastery of the skill itself, and the ability to improvise.

Quote

67.

...Therefore the Master takes action
by letting things take their course.
He remains as calm
at the end as at the beginning.
He has nothing,
thus has nothing to lose.
What he desires is non-desire;
what he learns is to unlearn.

He simply reminds people
of who they have always been.
He cares about nothing but the Tao.
Thus he can care for all things.
(S. Mitchell translation)

To further elaborate on Wuwei, I will provide some brief accompanying material on the subject from an old website.

Quote

"Mu-Shin, or Wu-Shen: The Eastern Doctrine of No-Mind by The Mad Daoist"

"Let your eyes see what they want to see. Let your ears hear what they want to hear."
~Alan Watts

"Among Chinese Chan followers and Japanese Zen-oka, there exists a concept known as Wu Shen, (Chinese) or Mushin. I will deal with Alan Watts' insights into wu-shen, and anything else I think up on the way."

"Alan Watts describes wu-shen as "The Watercourse Way". It is to do what's natural, while avoiding the highly refined ego. It's to, in a way, go beyond emotions, simple human greed, and enter into a refined, almost meditative state. The Samurai sought it, because they believed it would refine their battle skills. Their quest to attain Mushin developed into Kendo, the art of the sword. A person who is in a state of Mushin does not fear death, and his reaction time becomes amazing. He doesn't feel fear, or pain, or anger. Only a profound calm."

"What place does logic have in a state of Mushin? One could argue that it has none. In a state of Mushin a human being is reduced to his simplest, (yet most profound) state-reaction. His mind becomes like a mirror, it does not accept, it does not reject, it just IS. It doesn't even try to make sense of things, a Koan to a Mushin being makes perfect sense. Why? Because it does. One might say, though, that Mushin is useless. What good is it to have no-mind? This argument is based on the mistake of most human beings- they think they have a mind to start with. They don't. They just have ego, which becomes incredibly addicting after a while. Mushin is a state without ego. In a way, it is Immortality in itself. After all, how can one kill an egoless being? You can't. You can only stop its body, and try to tell yourself it's dead."

"But I digress. Wushin, in reality, has a multitude of uses. You see, the true human mind, (the Mushin) has a multitude of skills. In fact, it has all skills. Music, combat, poetry, painting, writing.... It does it all! And even as I say this, I am reminded of my older brother. (yes, my entire family is composed of mystics!) I remember once some toy laser gun had been left astray. It made a horribly loud buzzing noise. He picked it up, and put his hand over the speaker. He practiced pulling the trigger a few times and testing to see what sounds it would make, depending on how much he squelched the sound coming

from the speaker."

"In a few minutes, he had a nice song! It had a nice ring to it, as well. It sounded sort of synthesized, but still excellent. He has never taken a music class in his life. The Mushin is quite strong with my brother, you see. He has a very good knowledge of instinctive human skills. He excels at combat, and drawing, as well."

"Alan Watts" guide to unlocking the Mushin is this- Let your eyes see what they want to see. Let your ears hear what they wish to hear. Let your mind think what it wants to think, without the interference of the ego or emotions. After you can do this, you will have Mushin. Simple, eh? But of course, this is the nature of Mushin. Simplicity. To paraphrase the Dao De Jing, "In pursuit of learning, you will pick up something every day. In pursuit of Mushin, you shall drop something every day." This is the nature is wisdom- not to feign complexity, but to accept simplicity. But, you must realize, this goes against every single western child has been taught from childhood to adulthood- everything around you is real. Your thoughts are real, your mind is real. Naturally, this is quite incorrect. Why? Because it is."

"Why does this simple phrase of Alan Watts" unlock a most profound sensation of Mushin? Because as he describes, Mushin is like this: "A state of wholeness in which the mind functions freely and easily, without the sensation of a mind or ego standing over it with a club." You see, the normal human mind (ego) could also be described as "A Mind of Conditioning." This is the principle factor for people believing they have a mind to begin with. Reality is quite seductive, you see, the longer you remain in it, the more real it becomes to you. Only meditation allows you to go beyond this universe of Xing. (form) Only then does you mind begin to loosen, free itself, and move out of the way. Then you comprehend Mushin, the mind that lies beyond conditioning. Your original nature, arguably a Mind very close to the Dao. (or God)"

"Of course this all ties into what I've already said about "Mad Daoism". In fact, Mushin is the true nature of Mad Daoism. It is its very essence. Remember- No-mind is the true Mind, the rest is a big fluffy ego."

So, here we have another point: Wuwei is directly opposed to the personal ego. You must let go of your worldly ego and attachment to reach this state of being.

Quote from: Koujiryuu
The Becoming of Meditation

As you progress more and more in your meditative life, you may notice that you unintentionally drift in and out of a 'wuwei' state during daily life. Your actions and mannerisms become more refined and skillful; you may experience a refining of the personality in a positive manner; or you may notice other people flocking to you and trying hard to get to know you. This all has its roots in the meditative states you cultivate.

As the individual progresses in meditation, it quickly becomes apparent that meditation is more than 'simply sitting'- it's a way of life. You become a walking contradiction, a living expression of the eternal. Regardless of race, creed or gender, correct meditation benefits not only you but those around you!

It is in this vein that we lose our own egoistic thoughts and become part of the unknowable. An expression of the unparalleled greatness from which we all came- it's truly a blessing to feel this way at all times. Through our practices, the highest goal is to 'become meditation'- wherein you are in a state of meditation whilst asleep or awake, at all times, in all places.

This is obviously a lofty goal to have, however a practical one. It may take months or years to cultivate, and of course may not be for everyone, especially those egoistic souls who feel content only to manipulate everything around them to their liking- most of them call themselves 'magicians'. To them, being in a state like this at all times is not final liberation, but final imprisonment, as the personal will is to an extent lost beyond recovery.

What these folk fail to understand, however, is that 'becoming meditation' is not the eradication of the personal ego- rather, it is a refinement of the ego, a cleaning of the dirty mirror to a mirror of unparalleled polished brilliance. Simply put, the ego, and thusly personal choice, remains. However, the negative aspects of the persona fall away, while the positive aspects are amplified.

Meditation removes the veils of ignorant delusion from our eyes by its very nature; prejudices disappear, preconceptions are reformed, and hatred's dark candle is extinguished by a single, simple dewdrop of the divine. Concepts such as racism and divisiveness are eliminated outright, as a realization that everyone is fundamentally the same on the deepest level takes place. In a world where everyone cultivated wuwei, there would be no wars, strife, or hunger, as these former things would fall away.

Taken from an old article of mine on meditation. Thus, we see that Wuwei's root is in meditation, and the "Void" state of mind cultivated by it.

When you truly possess Wuwei, you are in a constant state of meditation. The difficult becomes easy. We can have excellence in skill because our ego does not interfere. We can use this to become better people, and live up to the idea of the Scholar-Warrior. We do this not to compete with anyone else, or impress anyone else, but rather to defeat the enemy within.

c. Practices of the Scholar-Warrior

So, we come to the section about the practices of the Scholar-Warrior.

- Practice martial arts. Enroll in a martial arts class, or if you have taken one previously,

practice the martial arts you know. Explore new martial arts if you can, even if it's only through books.

- Practice Qigong and Neidan (Internal Work).
- Drink tea and take supplements for physical health.
- Practice some kind of physical activity if you don't practice martial arts. Aim to keep the body, mind and spirit healthy.
- Meditate daily. This doesn't have to be anything very involved or serious, it can just be simple Wuwei (Void) meditation.
- Practice Psionics, Qigong, Yoga or Magick. If you have experience with one of them already, research and try the basic techniques of other paths. Personally, I practice all of them to an extent. At some level, they blur together and become the same thing.
- Do good things for other people. Give of yourself. Volunteer. Do nice things for your family or friends.
- Learn to draw, write, paint, sculpt, or anything else artistic that interests you. This can even be something like photography or filmmaking. Be creative.
- Educate yourself even if you're not in school.
- Read the Classics of Eastern philosophy. Read the Classics of Western philosophy.
- Find skillful hobbies that interest you and pursue them.

Qigong and Exercise Regimen

So, here is a short section detailing my current Qigong and Exercise regimen. It is also somewhat modified to present alternatives you can do. This is very simple, but keeping this routine up will discipline you.

Even days: Tibetan Five Rites Yoga or Hatha Yoga. Martial arts practice (I practice all my punches and kicks on a heavy bag). Weight training. Meditation.

Odd days: Qigong, Meditation and Cardio. Qigong can be Baduanjin, San Ti Shi, Wudang Five Animals Qigong, or any other Qigong set you practice.

It's really that simple. Alternate your weight training and Yoga practice to give your body time to heal on the off days.

Former students of my Qigong study group should be practicing Baduanjin Qigong,

Dantian Meditation, and the Microcosmic Orbit on the "Qigong" days. This should take about an hour to an hour and a half to do.

Supplements

Here is a list of supplements you can take to aid your physical activity.

1. Fish Oil

Good for the brain, the CNS, and the respiratory and circulatory system, I highly recommend all Qigong stylists take this one, it works great for me.

Quote

Fish oil is oil derived from the tissues of oily fish. Fish oils contain the omega-3 fatty acids eicosapentaenoic acid (EPA), and docosahexaenoic acid (DHA), precursors of certain eicosanoids that are known to reduce inflammation throughout the body,[1][2] and have other health benefits.

Fish do not actually produce omega-3 fatty acids, but instead accumulate them by consuming either microalgae or prey fish that have accumulated omega-3 fatty acids, together with a high quantity of antioxidants such as iodide and selenium, from microalgae, where these antioxidants are able to protect the fragile polyunsaturated lipids from peroxidation.[3] [4][5] Fatty predatory fish like sharks, swordfish, tilefish, and albacore tuna may be high in omega-3 fatty acids, but due to their position at the top of the food chain, these species can also accumulate toxic substances through biomagnification. For this reason, the U.S. Food and Drug Administration recommends limiting consumption of certain (predatory) fish species (e.g. albacore tuna, shark, king mackerel, tilefish and swordfish) due to high levels of toxic contaminants such as mercury, dioxin, PCBs and chlordanes.[6] Fish oil is used as a component in aquaculture feed. More than 50 percent of the world's fish oil used in aquaculture feed is fed to farmed salmon.[7]

The omega-3 fatty acids in fish oil are thought to be beneficial in treating hypertriglyceridemia, and possibly beneficial in preventing heart disease.[8] Fish oil and omega-3 fatty acids have been studied in a wide variety of other conditions, such as clinical depression,[9][10] anxiety,[11][12][13] cancer, and macular degeneration, although benefit in these conditions remains to be proven.[8]

-Wikipedia

2. Multivitamin/multimineral

This is standard, all people should take one of these.

Quote

A multivitamin is a preparation intended to be a dietary supplement with vitamins, dietary minerals, and other nutritional elements. Such preparations are available in the form of tablets, capsules, pastilles, powders, liquids, and injectable formulations. Other

than injectable formulations, which are only available and administered under medical supervision, multivitamins are recognized by the Codex Alimentarius Commission (the United Nations' authority on food standards) as a category of food.[1]

Multivitamin supplements are commonly provided in combination with dietary minerals. A multivitamin/mineral supplement is defined in the United States as a supplement containing 3 or more vitamins and minerals that does not include herbs, hormones, or drugs, where each vitamin and mineral is included at a dose below the tolerable upper level, as determined by the Food and Drug Board, and does not present a risk of adverse health effects.[2] The terms multivitamin and multimineral are often used interchangeably. There is no scientific definition for either.[3]

In otherwise healthy people, scientific evidence indicates that multivitamin supplements do not prevent cancer, heart disease, or other ailments. However, there may be specific groups of people who may benefit from multivitamin supplements (for example, people with poor nutrition or at high risk of macular degeneration).[4][5]

-Wikipedia

3. L-5-HTP

Increases levels of serotonin in the brain leading to easier positive thinking. Said by some to influence things such as dreams, or even successful psychokinesis and out-of-body experiences. I noticed since I started taking this that my dreams are more vivid and easy to remember, whereas before taking it I never remembered my dreams. Also, helps with depression, and is a more natural solution than psychotropic medication.

Quote

5-Hydroxytryptophan (5-HTP), also known as oxitriptan (INN), is a naturally occurring amino acid and chemical precursor as well as a metabolic intermediate in the biosynthesis of the neurotransmitters serotonin and melatonin from tryptophan.

5-HTP is sold over-the-counter in the United Kingdom, United States and Canada as a dietary supplement for use as an antidepressant, appetite suppressant, and sleep aid, and is also marketed in many European countries for the indication of major depression under trade names like Cincofarm, Levothym, Levotonine, Oxyfan, Telesol, Tript-OH, and Triptum.[1][2] Several double-blind placebo-controlled clinical trials have demonstrated the effectiveness of 5-HTP in the treatment of depression,[1] though a lack of high quality studies has been noted.[3] More and larger studies are needed to determine if 5-HTP is truly effective in treating depression.[4]

-Wikipedia

4. DIM (Diindolylmethane)

A naturally occurring compound from the digestion of cruciferous vegetables such as broccoli and cauliflower. DIM improves absorption of good estrogen and blocks

absorption of bad estrogen. It has been shown effective in treating breast cancer. It helps keep the body from metabolizing fat, and is good for bodybuilding. Because it affects the body's hormones, it can also be used to treat acne.

Quote

DIM™ is a naturally occurring phytonutrient that is found in cruciferous vegetables. Though discovered over ten years ago, the connection between plant-derived dietary ingredients and estrogen metabolism are just now beginning to be understood. Research has shown that DIM has the ability to act as an estrogen balancer (sometimes referred to as an estrogen blocker) in both women and men. It can be used by those addressing estrogen dominance problems and seeking to reduce conditions such as uterine fibroid tumors, fibrocystic breasts, and other women's fibrosis related conditions. A slow metabolism of estrogen can result in too much active estrogen known as estradiol in the body; this can be problematic for both sexes. In women, elevated estradiol levels have been shown to cause weight gain (waist, thighs, hips), moodiness, and breast pain. Men tend to suffer from weight gain, loss of sex drive, prostate enlargement, and male patterned baldness, to name a few.
-From this site

5. Creatine Monohydrate

Used by bodybuilders to gain muscle mass and reduce downtime between lifting sessions. The downside is that you **MUST** drink a lot of water while using it (creatine adds water to the muscles).

This is the brand of creatine I use, it contains creatines other than monohydrate, as well as amino acids such as Taurine.

Quote

Creatine supplements are used by athletes, bodybuilders, wrestlers, sprinters, and others who wish to gain muscle mass, typically consuming 2 to 3 times the amount that could be obtained from a very-high-protein diet.[12] A survey of long-term use gives the creatine content of several foods. The Mayo Clinic states that creatine has been associated with asthmatic symptoms and warns against consumption by persons with known allergies to creatine.[13]

There was once some concern that creatine supplementation could affect hydration status and heat tolerance and lead to muscle cramping and diarrhea, but recent studies have shown these concerns to be unfounded.[14][15]

There are reports of kidney damage with creatine use, such as interstitial nephritis; patients with kidney disease should avoid use of this supplement.[13] In similar manner, liver function may be altered, and caution is advised in those with underlying liver disease, although studies have shown little or no adverse impact on kidney or liver function from oral creatine supplementation.[16] In 2004 the European Food Safety

Authority (EFSA) published a record which stated that oral long-term intake of 3g pure creatine per day is risk-free.[17] The reports of damage to the kidneys by creatine supplementation have been scientifically refuted.[18][19]

Long-term administration of large quantities of creatine is reported to increase the production of formaldehyde, which has the potential to cause serious unwanted side-effects. However, this risk is largely theoretical because urinary excretion of formaldehyde, even under heavy creatine supplementation, does not exceed normal limits.[20][21]

Extensive research over the last decade[date missing] has shown that oral creatine supplementation at a rate of 5 to 20 grams per day appears to be very safe and largely devoid of adverse side-effects,[22] while at the same time effectively improving the physiological response to resistance exercise, increasing the maximal force production of muscles in both men and women.[23][24]

-Wikipedia

6. Whey Protein

Protein is used for rebuilding the muscles.... nuff said.

Personally I use this brand of protein because it has no additives, no sugars, no vitamins, etc. It may be hard to find outside of the Midwest. Since I'm already getting a lot of vitamins and amino acids from the multivitamin and the creatine, I don't feel safe taking a similar brand of protein (Body Fortress etc) because I would be doubling up on the things they put in both. I seem to recall seeing a Body Fortress Creatine/Whey Protein combination, with amino acids, that would probably be the cheapest way to get both..

Quote

The effects of whey protein supplementation on muscle growth in response to resistance training are debatable. One study demonstrated some increase in lean body mass and strength in men supplementing whey protein vs. no supplementation,[14] while another study found greater increases in strength in a group supplementing whey compared to another group supplementing casein, which could be evidence of whey protein's superior amino acid profile.[15] However, other research exists that show little to no benefit of whey protein supplementation. The authors of one study concluded that "young adults who supplement with protein during a structured resistance training program experience minimal beneficial effects in lean tissue mass and strength,"[16] although it did not control for other sources of protein in the participant's diets. The timing of protein supplement ingestion may not have any significant effects on strength, power, or body-composition.[17] A study of elderly men found supplementation with whey protein after exercise improved muscle protein synthesis.[18]

-Wikipedia

7. Astragalus

Astragalus is a Chinese herb that has been taken for thousands of years for its effects on Qi, and particularly Jing. It improves blood circulation and strengthens the immune system. It is notable because it is said to be particularly good for people in their youth.

Quote

Astragalus root has been used in traditional Chinese medicine for centuries as a restorative tonic; it is considered a sweet, warming herb with effects on many organs. It is used either alone or with other herbs to help with aging, improve energy, and stimulate the immune system during conditions such as the common cold, blood disorders, cancer and HIV/AIDS. It is also used as an adaptogen, which is meant to increase general resistance to stress and disease, and normalize disturbances in your body's ability to balance itself.

Quote

The biotechnology firms Geron Corporation and TA Therapeutics of Hong Kong have been working on deriving a telomerase activator from it. The chemical constituent cycloastragenol (also called TAT2) is being studied to help combat HIV, as well as infections associated with chronic diseases or aging.[6] However, the National Institutes of Health states: "The evidence for using astragalus for any health condition is limited. High-quality clinical trials (studies in people) are generally lacking. There is some preliminary evidence to suggest that astragalus, either alone or in combination with other herbs, may have potential benefits for the immune system, heart, and liver, and as an adjunctive therapy for cancer".[7]

In a study published in the 15 November 2008 Journal of Immunology, researchers shed light on the antiviral and antiaging benefits of Astragalus. In their paper, a team of researchers from the UCLA AIDS Institute described how their work with cycloastragenol reduces the aging process of immune cells, and enhances how these cells respond to viral infections. The compound works by boosting production of telomerase, an enzyme that allows for the replacement of short bits of DNA, known as telomeres, that play a key role in cell replication, cancer and human aging.[8]

Wikipedia

8. Ginseng

Ginseng is a root that has been thought to be good for Jing in Traditional Chinese Medicine.

Quote

The root is most often available in dried form, either whole or sliced. Ginseng leaf, although not as highly prized, is sometimes also used; as with the root, it is most often available in dried form. Folk medicine attributes various benefits to oral use of American ginseng and Asian ginseng (*P. ginseng*) roots, including roles as an aphrodisiac, stimulant, type II diabetes treatment, or cure for sexual dysfunction in men.[4]

Ginseng may be included in small doses in energy drinks or tisanes, such as ginseng coffee.[5] It may be found in hair tonics and cosmetic preparations, as well, but those uses have not been shown to be clinically effective.

Research

Ginsenosides, unique compounds of the *Panax* species, are under basic and clinical research to reveal their potential properties in humans.[6]

Ginseng remains under preliminary research for its potential properties or therapeutic effects, such as for respiratory illnesses,[7] quality of life,[8] influenza[7] or fatigue in cancer patients.[9] *P. ginseng* may affect cancer in animal models but this effect remains unclear.[10]

One study in laboratory animals showed possible effects of ginseng or its ginsenoside components on the central nervous system and gonadal tissues[11][12] and another on penile erection.[13]

Ginseng is known to contain phytoestrogens[14][15][16] and may affect the pituitary gland to increase the secretion of gonadotropins.[citation needed] Other mice studies found effects on sperm production and the estrous cycle.[3]

Wikipedia

9. Haritaki

Haritaki is an Ayurvedic (Indian) herb that promotes digestive health and is used to cure or reduce Wind disorders in the Ayurvedic paradigm.

Quote

Haritaki is a rejuvenative, laxative (unripe), astringent (ripe), anthelmintic, nervine, expectorant, tonic, carminative, and appetite stimulant. It is used in people who have leprosy (including skin disorders), anemia, narcosis, piles, chronic, intermittent fever, heart disease, diarrhea, anorexia, cough and excessive secretion of mucus, and a range of other complaints and symptoms. According to the *Bhavaprakasha*, Haritaki was derived from a drop of nectar from Indra's cup.[5] Haritaki is used to mitigate Vata and eliminate ama (toxins), indicated by constipation, a thick greyish tongue coating, abdominal pain and distension, foul feces and breath, flatulence, weakness, and a slow pulse.[5] The fresh fruit is dipana and the powdered dried fruit made into a paste and taken with jaggery is malashodhana, removing impurities and wastes from the body.[5] Haritaki is an effective purgative when taken as a powder, but when the whole dried fruit is boiled the resulting decoction is grahi, useful in the treatment of diarrhea and dysentery.[5] The fresh or reconstituted fruit taken before meals stimulates digestion, whereas if taken with meals it increases intelligence, nourishes the senses and purifies the digestive and genitourinary tract.[5] Taken after meals Haritaki treats diseases caused by the aggravation of Vayu, Pitta and Kapha as a result of unwholesome food and drinks. Haritaki is a rasayana to Vata, increasing awareness, and has a nourishing, restorative effect on the central nervous system.[5] Haritaki improves digestion, promotes the absorption of nutrients, and regulates colon function.[5]

Wikipedia

10. Tea

White tea, Green tea, Oolong tea, Black tea, and Pu Erh tea are the main types of tea. Of these, White and Green tea are the most beneficial because they contain ECGC.

However, there are benefits to drinking the other kinds, so it is best to drink them all. Black tea and Pu Erh tea are highly processed and fermented, and you get antioxidants from them that you don't get from White and Green tea.

I have a longer section about tea and herbalism but I'm omitting it for brevity's sake. If you want to see it in its entirety, check this thread on Veritas.

"Firstly, I'll talk about tea. Tea is a great drink for cleaning out the system and ensuring proper qi flow; certain types of qi work on different meridians, clearing out and cleaning the subtle bodies' inner workings."

"Green Tea contains a chemical called epigallocatechin gallate (EGCG) that binds to the enzyme urokinase, preventing it from stimulating tumor growth. The Journal of the National Cancer Institute has published articles on the cancer-preventive effects of green tea."

"Researchers believe that tea lowers cholesterol because EGCG combines with bile salts and cholesterol to form an insoluble precipitate."

"There are more chapters on tea in the Chinese Herbal Material Medica (Ben Cao) than on any other herb, including ginseng."

"A cup of drip coffee contains approximately 100 mg caffeine, black tea: 50 mg caffeine, green tea: 20 mg caffeine, bancha tea 0 mg caffeine. (Nevertheless, if you have cardiac arrhythmia, are taking MAO inhibitor drugs, or have any medical condition for which caffeine is forbidden, you must, sadly, avoid even green tea.)"

"Taoist and Buddhist Monks drink tea because it clears and refreshes the mind. If you are anxious or stressed, drink some tea and contemplate the beauty of nature, Drinking tea is meditation."

"Green tea, by far, is the most beneficial tea to drink. It has many, many health benefits, and works on the lung, spleen, and stomach meridians (Oriental Medicine - 12 meridian system). It can also be purchased just about anywhere quite cheaply. However, there are many more teas that are equally beneficial, some of which are available for purchase. A big part of becoming a tea drinker lies in drinking tea that you like- once you find one that you enjoy, stock up on it." - Mad Daoist

This concludes the section on supplements.

Recommended Reading

Here is a section on recommended reading, so one may educate oneself and become a Scholar-Warrior.

It should be noted that most of these texts should probably be read differently than one would read a normal book. It is best to read these texts slowly, read one passage, then put the book down and contemplate what you just read. Ask yourself questions about it, and try and answer them. Strive to uncover the meaning behind what you are reading. After you have done this, absorb it into you and forget it.

Qigong Books:

The Root of Chinese Qigong by Dr. Yang, Jwing-Ming.

Qigong, The Secret of Youth by Dr. Yang, Jwing-Ming

Scholar-Warrior: An Introduction to the Tao in Everyday Life by Ming-Dao Deng

Daoism and the Way:

Daodejing (Rosenthal translation) (Tao T'eh C'hing): <http://www.mediafire.com/?j4wfzokkw3jq6lj>

Daodejing (S. Mitchell translation):

<http://academic.brooklyn.cuny.edu/core9/phalsall/texts/taote-v3.html> *Highly Recommended

Laozi's classic on the Dao

Zhuangzi (C'huang Tzu): <http://www.mediafire.com/?dazr5c8udjnz4v1>

The poetic parables of a Chinese mystic and voidwalker

Liezi (Lieh Tzu): <http://www.mediafire.com/?sz2m98ljxpseata>

The Dao as taught by Liezi

(The above three texts are the "Big Three" classics of Daoism and constitute the philosophical base of Daoism)

Yijing (I Ching) part one: <http://www.mediafire.com/?1kqti4abuh081ol>

Yijing part two: <http://www.mediafire.com/?p4z8ux5dq15xebf>

The Book of Changes, a Daoist divination manual used in conjunction with throwing coins called Bagua

The Art of War: <http://www.mediafire.com/?whpjhz7pu24u6ax>

Sunzi's treatise on war, politics, deception, and commanding a military

Siji Tzu: Siji Tzu

Other Religions and Philosophies

Hinduism: Bhagavad-Gita, Rg Veda, Upanishads, Kundalini Yoga Upanishad

Confucianism (related to Daoism): Analects of Confucius, The Mencius, The Doctrine of the Mean, The Great Learning

Buddhism: Buddhist Sutras, Tripitakas

Zen: Zen Koans

Book of Five Rings: <http://www.mediafire.com/?r24w6fml67gr5zf>

Miyamoto Musashi's classic on swordsmanship and the void (Japanese)

U.G. Krishnamurti and Enlightenment: <http://www.ugkrishnamurti.net/>

d. Conclusion

So, that concludes the essay on the Scholar-Warrior and living a Daoist lifestyle.

Through these methods, which are applicable to anybody, we can learn to live our life to the fullest. The Scholar-Warrior embodies the ultimate unity between Body, Mind and Spirit, and the ultimate unity between Compassion, Frugality and Humility.